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THE BIBLE AND MISSIONS.

CHAPTER 6—THE LEAVES OF THE TREE

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"THE Bible is a book-making Book." Wherever it has been read men have written books about it. Every generation produces new books on this theme. If we look through the libraries of ministers we shall find row upon row of books about the Bible. There are commentaries by different authors, dictionaries, concordances, histories, criticisms, essays and sermons. Fresh books are being issued every month. Take up any church paper or religious periodical and you will find space devoted to the reviews of books that deal with Bible themes.

In lands where Christianity is dominant, the output of books of every kind is far greater than in non-Christian lands. In countries like China, Japan, and India where missionary work has been carried on for a half century or more many books are being produced under the stimulating influence of Christian education, whereas in lands like Turkestan and Tibet nothing is being written or published and no progress has been made for centuries.

"Christianity develops a book-reading public." Our author quotes a very striking paragraph from President Tenny's "Contrasts in Social Progress," which shows that non-Christian nations are far behind Christian nations in the matter of reading. He says:

"There is no point of difference between Christian and non-Christian literature more noticeable than that relating to the popularization of books. The Turkish Empire would have today ten million books in local libraries, scattered here and there in different cities and towns, if Islam favored popular education by literature as much as Christianity did in Great Britain in 1880. Take Persia, where the people are nearly all Mohammedans; that kingdom would have today eight hundred libraries with six and a quarter million books in them, if their religion favored popular reading as much as Christianity in the United States. Two hundred million books would be upon the shelves of native libraries in India open to the reading of all castes, if Brahmanism were the match of Christianity in America for diffusing education by books. Here is Buddhism; there ought to be more than thirty-five hundred

libraries here and there in Japan, with almost thirty millions of volumes in them and there ought to be more than ten millions of books in the native libraries of Ceylon, Siam and Burma today, if their faith were as good a pouplar educator by books as Christianity is today in the United States. China the most literary of the non-Christian nations, has no books to speak of, aside from one library of one hundred and sixty-eight thousand volumes and small libraries in the eighteen provinces, and little gatherings of books in the Buddhist monasteries; but if Confucius were as good a patron of books as Christianity in America, there would be in the Celestial Kingdom today more than twenty-nine thousand libraries each averaging eighty-five hundred volumes (246,500,000 books). Christianity is a reading religion. When Saul in the old story, saw a strong man or a valiant man, he took him unto himself. Strong and valiant books are in demand throughout Christendom. The mighty men of valor are the men of ideas."

The Bible enters into and permeates the literature of Christian lands. Our poets have written many bits of verse picturing Bible scenes and characters. In the recent "Bible Study Number" of the Christian Endeavor World there is an article on "American Poets and the Bible." A few of the poems mentioned are Bryant's "No Man Knoweth His Sepulchre," "Blessed are They That Mourn," Whittier's "Ezekiel," "The Wife of Manoah" and "The Rock of El Ghor," "Our Master" and "My Psalm," Longfellow's "Blind Bartimeaus" and "The Three Kings," Lowell's "The Vision of Sir Launfal," Sydney Lanier's "The Crystal" and "The Ballad of Trees and the Master," Henry Van Dyke's "The Toiling of Felix."

Many books of fiction have their title snatched from some Biblical expression. Milton's writings are scriptural in large measure. Shakespeare drew figures, phrases and illustrations in great number from the Bible. Dr. Van Dyke made an examination of the works of Tennyson and found four hundred different references to the Bible. Ruskin, who as a child was thoroughly instructed in the Bible formed a style which gives evidence of this early training.

In the current literature of the day we find constant references to or quotations from the Bible. Too often these are used in a light jesting manner, yet they are often used reverently, to give strength to an argument or for illustration.

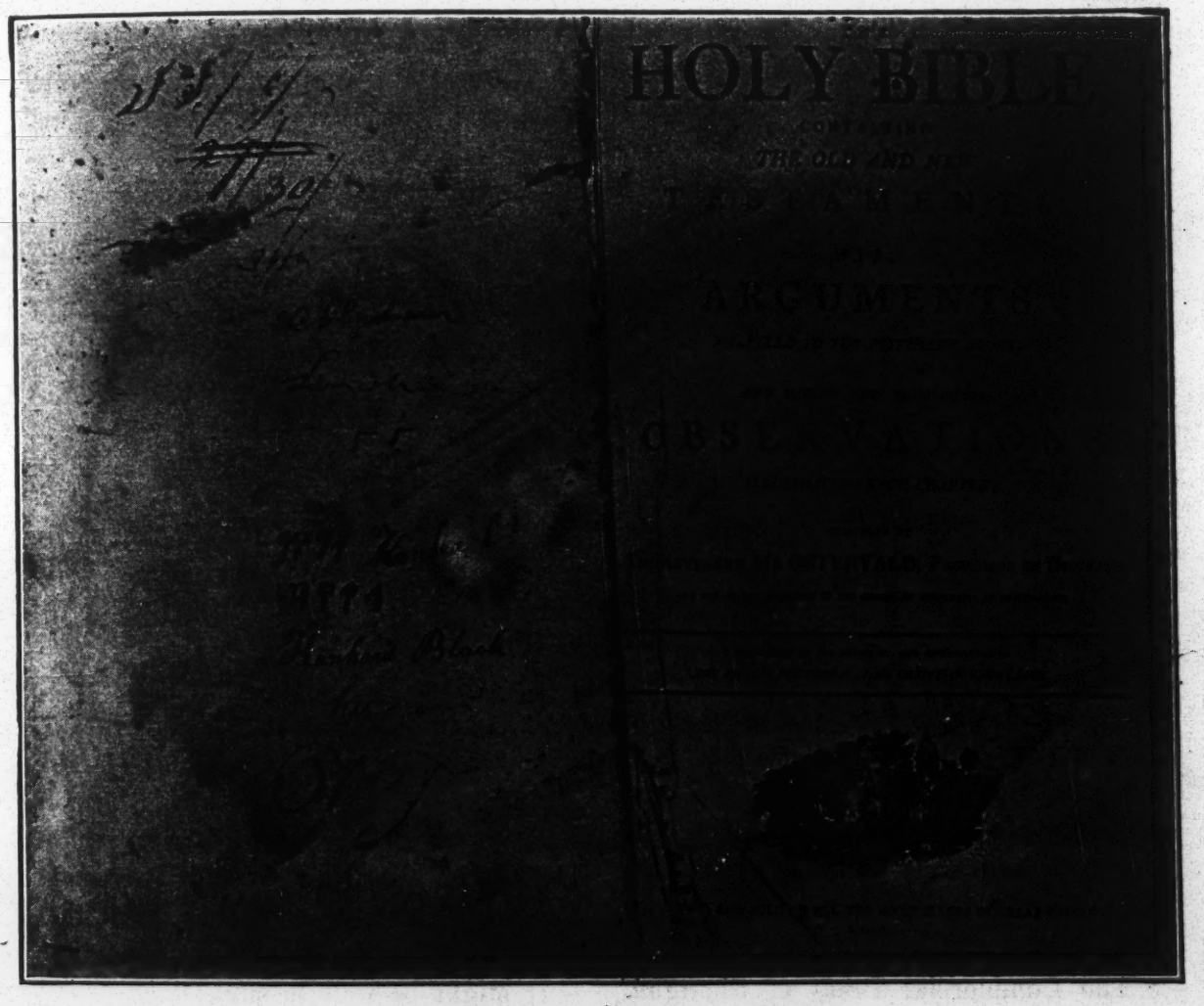
Our English literature is so full of Scriptural allusions and figures that one cannot comprehend parts of it without having a knowledge of the Bible.

How impossible it would be to blot this book out of the world. We might burn all of the Bibles and every religious book but that would not blot out the Bible. We should need to tear page after page out of great literary works of the world. Much of the finest music would have to be destroyed. The greatest paintings and sculptures would have to be defaced and church buildings razed to the ground. Even if we should obliterate every word we could probably reproduce this book from the memories of living men and women. Oriental Christians with their wonderful memories could probably contribute more than Western Christians. Not a few of the young people in mission lands can repeat the whole New Testament.

THE INFLUENCE OF THE BIBLE ON THE LITERATURE IN NON-CHRISTIAN LANDS.

This Book that has so influenced the literature of our own land has been planted in foreign lands, where it bears the same fruit as it does here. Wherever the Bible has gone it has created an intelligent community. The desire to read the Book has lead many a man and woman of mature years to acquire the art of reading. Schools have been established primarily for the purpose of teaching people to read the Bible. Missionaries are forced to establish schools to teach people to read for themselves, for they can in no better way get the Bible message into the hearts of people.

Reading is not all that mission schools teach. Children and youth are to be trained for service and must have adequate preparation. Getting ready for these schools has involved more book-making. Missionaries often against their own will have been compelled to write the text-books for these schools. They have written the readers, geographies, histories and arithmetics for practically



FACSIMILE OF LINCOLN'S BIBLE.

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith and you will live and die a better man. In regard to the Great Book, I have only to say that it is the best book which God has given to men.—Abraham Lincoln.

all of the pioneer schools of Asia and the pupils of these missionaries continue the work. We like to call to mind that the School History of Egypt in use in Government Schools was written by Madame Hind, a graduate of our Cairo Girls' College.

Wherever the Bible has gone new industries have developed. The art of printing has been introduced into many lands. The first laborious attempts to make type have been followed by more successful efforts. The establishment of Mission presses has made possible the printing of the Bible and also the printing of school books and other helpful literature.

The Baptists have conducted a large press in Rangoon Burma for fifteen years. The M. E. Press at Lucknow puts out about 75,000,000 pages of literature annually. The Presbyterian Press at Beirut prints the most of the Bibles for the Arabic speaking world. The Nile Mission Press, located at Cairo, prints special literature for Mohammedans. The Khutba, a little sermonette, written in a style pleasing to Mohammedans has been a very popular publication. These are distributed in great numbers among Mohammedans all over the world. One hundred and sixty mission presses are kept busy in this great work of supplying literature to hungry peoples.

The Commercial Press of Shanghai, China has had a very remarkable history. A few Chinese Christian young men, who had been trained in a mission publishing house, decided to open up business for themselves. They began in a humble way but in the course of years the enterprise developed until it is today the largest publishing house in all Asia. It is a Christian enterprise. The Golden Rule is applied in wages, in sanitation, and in welfare work much more effectively than in most such institutions in this land. This press is sending forth every year thousands upon thousands of pages of literature for the uplift of China.

We can see that where the Bible goes, the quantity of other literature is increased. Of the quality, and of the influence of Bible ideas upon it we shall speak later.

CHRISTIAN LITERATURE AGENCIES.

To meet the need for literature, other than religious, there have grown up societies whose special object is to provide reading material for the ever increasing number of readers in non-Christian lands. The American Tract Society and the Christian Literature Societies of China, India and Japan specialize in this kind of literature. Tracts are published and sown broadcast.

Tracts are potent. They seem small and insignificant, but they are mighty Large books are expensive and not easily distributed. Tracts are cheap, easily distributed and capable of arresting attention.

The great use made of tracts during the war to call attention to the various drives and loans, proves that great multitudes may be reached by this humble agency. The extensive distribution of leaflets in our New World Movement campaign last year proves also that tracts are effective in religious education.

It might be well to suggest here that the Missionary Leaflet Contest will prove stimulating and helpful to any group of women, willing to undertake it. Our Department of Literature exists for the very purpose of furnishing attractive missionary information in tract form. The large use of tracts in missionary lands has justified the existence of organizations for this special work.

In addition to this simple form of literature, books along general lines

were needed. The Christian Literature Society of China has accomplished more along this line than any other society.

Rev. Timothy Richard, a Welsh Baptist Missionary became the Secretary of this organization in 1891 and under his efficient management it grew from a small enterprise with assets of $1,000 to a great concern with property valued at $225,000. Mr. Richard gathered around him both Oriental and Occidental writers and translators who through the years have continued to produce worth while books for the Chinese.

In addition to books on religious themes they have published a great number of other volumes. A few of these are: International Law, Sixty Years of Queen Victoria, Life of Luther, Sketches of Presidents of the United States, History of European Civilization, Outlines of Astronomy, Primer of Sanitation, Physical Education, Training of Children.

A Life of Christ, Church History, Studies in the New Testament, Christianity and Civil Government, are some of the late religious publications. A series of posters dealing with religion in relation to the Home, the State, and Education, has been printed and displayed in public places.

THE NATIONAL COVENANT, SIGNED IN GREYFRIAR'S CHURCH YARD, EDINBURGH, 1637.

The Christian Church has abounded with martyrs, men and women who were willing to lay down their lives and suffer death for the sake of the Gospel.

THE NEW LITERATURE FOR THE ORIENT.

There are other newer and later developments in the reading material being provided for the Orient. One of

the most interesting of these is a Woman's Magazine. It is devoted to the discussion of home making, training of children, sanitation, and fancy work. It has a department of poetry, both translated and original, travel talks, and sketches of famous women, and a religious department, consisting of devotional articles and a Bible lesson. As this is the only magazine for women in China it fills a place of large importance.

Happy Childhood, the only magazine for children in China is eagerly read by the Chinese children in China, Hawaii, Malaysis, The Philippines, in America, and in England.

In Japan, there is being published a weekly paper for poor women called, "The Light of Love."

Japan is receiving much literature from the West. Recent translations are, "The Story of Joseph," by J. R. Miller; "The Mind of the Master," biographies of Moody and Judson; Fosdick's "The Meaning of Prayer;" Gordon's "Quiet Talks on Prayer." Miss Porter's charming story "Pollyanna" has recently entered upon the eighth thousand and is "one of the few pure, helpful story books in Japan."

Japanese Christians are writing some splendid books themselves. Colonel Yamamuro, has written a Life of Christ in the Common Speech which has had a circulation of 61,000.

Books on The Holy Land, Studies in the Gospels, sermons, lectures and devotional books are being published by the Japanese people. Men who are not avowed Christians, but who have been more or less influenced by Christianity are writing books, in which they speak favorably of the Christian faith and eulogize the teachings of the Bible.

We give a few sentences from one of these Japanese authors who wrote on the Holy Land: "Jesus Christ has for a long time been the Jesus Christ of the Occidentals alone, and by their hands has been sent forth an endless stream of books on His life and all connected therewith, but books by Japanese have been few."

"Day by day Jesus Christ is being born anew. He has been born in the hearts of many a one in Japan. The hands of Japanese must more and more cause lives of Christ to be born."

An illustration used: "The farmer first prepares a seed-bed and then transplants the young rice shoots; and thus God made of the little land of Judea in the days of old a seed-bed in which He caused Jesus Christ the Saviour of mankind to be born. Thence among all peoples of all lands He transplanted the doctrine, and this is the significance of the saying 'Salvation is of the Jews'."

A newspaper used the Life of Christ as a serial and other newspapers have used, in their columns, religious articles, written by Christians. Rev. Albertus Pieters of Ouita began to advertise Christianity in the secular papers. This may seem to us rather questionable but when we understand his methods we realize that this clever plan, is but another method of preaching the Gospel. Readers were told something about the Christian religion and also told that if they wanted more information on the subject they could secure literature from Rev. Pieters. The result was that he received letters from all over the country asking for literature. A careful account was kept of all these inquirers and a follow-up system of correspondence kept them in touch with the workers.

In the prefecture of Ouita where Dr. Pieters has been carrying on this work it is said there is not a hamlet of twenty houses in which some one does not know

the main facts of the Christian faith. To be sure this is only one step but it is fundamental, "For faith cometh by hearing."

Dr. Pieters now proposes to carry on this publicity work on a large scale. He has organized an Association for the Promotion of Newspaper Evangelism. He proposes that the best writers of the country be engaged to write stirring vital messages that will grip the attention of the people.

The printing of Scriptures at the Bible House (New York) occupies time and room and is only limited in its activities for lack of funds.

Missionaries have always carried their songs to the non-Christian world. They have taught the people these new songs. Old familiar hymns are being sung around the world. In our own mission fields the Psalms in meter have been translated and adapted to the use of the native church. The people of the Orient love rythm and rhyme and it seems very natural for them to express their faith and experience in song. The rhymed paraphrases of Bible stories are very effectively used in Gospel teaching. Native writers are composing beautiful verse which is being used in the praise service. The people of India especially have great gifts of poetry and have written a large number of hymns. "In the Secret of His Presence," written by Ellen Lakshmi Goveh a Hindu girl, and "O Thou My Soul, Forget No More," by Krishna Pal, the first convert baptized by Carey have been translated into English and are used in some American hymnals.

What has been done is but a beginning. The dearth of books suitable for women and children is pathetic. There are as yet few books that a woman with just a limited education can read and enjoy. There is just one picture book for children in all China. Mrs. MacGillivray, a missionary from China, speaking to a Boston audience recently,

on the need of China's children, compared the bewildering array of children's books to be found in an American book-store with the lack of books in China. Some one in the audience asked what book she would choose above all others to prepare for the Chinese children. She replied, "A Child's Life of Christ, illustrated." A woman who was present offered to pay for the publication of such a book. She came forward with her check book in hand. Mrs. MacGillivray said to her that it was not necessary to pay for it until the book was written, the artist's drawing made and other preparations finished. "I might die on the way home," said the lady, "and I want the privilege of publishing that Life of Jesus for little children."

It is proposed to prepare a similar volume for children in several other countries.

The opportunity of furnishing reading material for awakening peoples is one of great importance. When, through our schools, we have prepared people for reading and created the appetite for books, then it seems only reasonable that we should give to them an adequate supply of wholesome secular and religious books. To do so will require a comprehensive, co-operative plan and a large outlay of money.

A special opportunity is open in China since the new phonetic script has been adopted. For centuries China has been handicapped by a cumbrous system of writing. A separate character was necessary for every word. The new phonetic script has 39 characters based on the old system. Diacritical marks above and below indicate all the tones used.

One can see the wonderful possibilities in literature with this new system in operation. Typesetting and typewriting, heretofore so difficult will be greatly simplified. Literature will become more plentiful. People who never thought of learning to read will become literate, for one can learn the system in a few weeks. Already men and women are undertaking the task of mastering the art of reading.

One Governor is pushing the printing and distribution of literature hoping to have his province the first literate province in China.

The preparation of text-books is one of the first tasks of the leaders, and is an immediate necessity. Miss S. J. Garland, a missionary, whose system for the blind, proved of service in working out the phonetic system was called to help prepare the school books. When the first primer was ready for distribution, a Governor of a province sent in an order for 2,500,000 copies. The order had to be divided up among several printers as no one was able to fill it within a reasonable length of time.

The Gospels of Luke and Mark have been translated and the whole Bible will be put into the new script as soon as possible. It is a great day for the Christian church in China. The members are generally from the poor and illiterate classes. But the Protestant church already has 125,000 who can read to 188,000 who cannot read. The reading Christians can now teach their neighbors their faith by means of the printed page. As in Korea, they will probably become "people of the Book."

It is possible now for the missionary workers to give to the common people of China, the best literature. That which has already been put into the Mandarin can be easily put into this new script.

The Christian Literature Committee for Women and Children in Mission

fields sends out an appeal, "Give ye them to—READ." This Committee under the Federation of Women's Boards has already sent money to help provide literature for the women and children of China. Their appeal is to all Women's Boards to assist in this new work. There is no doubt that the forces of unrighteousness will soon be sending their messages to the millions of common people in China. The forces of righteousness ought to be alert and be prepared to give the best that Christianity has to offer.

In the words of Theodore L. Cuyler, "Christianity is a book-religion. Bring the Books. Scatter them like sunbeams! Christianity is also a living voice. Send out the colporters from house to house, and heart to heart! Let type reinforce tongue, and tongue proclaim the truth printed by the type! Bring the Books. Circulate the tracts! Their blessed results will be stereotyped by the Holy Spirit in the Lamb's Book of Life."

QUESTIONS FOR DISCUSSION.

1. Why does Christianity produce more and better literature than non-Christian religions?

2. Does the non-Christian world need literature other than religious literature?

3. What books would you like to see put into the languages of our mission fields?

4. Would you recommend all the stories in our popular magazines to the people of the East?

5. Shall we advertise Christianity?

Courtesy Bible Society Record. **THE LAST CHAPTER.**
Blessed are they that do His commandments.

THE CHURCH AND THE COMMUNITY.

CHAPTER 6—COMMUNITY LEADERSHIP.

By Mrs. T. C. Atchison, Lawrence, Mass.

Bible Lesson: Romans 14:7-12.

Prayer: "Send us into our communities as living forces of faith, courage and co-operation."

HUMAN PROBLEMS—THE CHURCH'S OPPORTUNITY.

"IS THERE any value in a saved life unless it is united with others to destroy the works of the devil and to upbuild the kingdom of God on earth?" was the query with which Dr. Robert Watson began a recent article in the "20th Century Quarterly" on "Work and Worship." In the same article he declares: "The voice of the Church must be heard clearly on every question that pertains to health and comfort, work and wages, play and pleasure, homes and happiness, intelligence and spirituality of every individual and every class in all the land. The Church, through its proper organ, has spoken clearly and definitely on all social questions but it has functioned feebly. Hasn't the time come to function forcibly? The hour has come when the Church must stop trying to save itself and go out to save America and the world."

What a clear vision he must have of the Church's opportunity in solving human problems. The aim of this chapter as given us is to show the opportunity and responsibility of local churches and groups of churches and especially the home mission agencies, to train for leadership in new community tasks, and to preserve the highest moral and spiritual values in community effort. Our mission studies of recent years have impressed us again and again with the great work that has been done by the church's organized agencies in establishing schools for needy and neglected peoples. To the negroes, the isolated people of the mountains, and American Indians, the Spanish-speaking people, the Orientals, the illiterate whites, both native and foreign born, the Church has stretched out her helping hand in providing a means of education. The wonderful things that have been accomplished can be readily seen in the reports as tabulated: Schools of all grades established and supported for Negroes 591, for mountain people 194, for American Indians 25,—all these in addition to 336 academies, 418 colleges and universities, 200 seminaries and training schools, all more or less under church control and with definite policies for the broadest education and for training in Christian leadership. An organization with such a record in the years gone by surely could not fail to grasp the opportunities to serve, as the new tasks come for solution. Basic principles and past achievements cannot but inspire the followers of a sympathetic and all-conquering Christ to move forward. Will not the command, "Follow me" lead us out into every field of human need? He who cared for the fall of the sparrow would not be indifferent to the toilers who bear the heavy burdens of life in whatever position they are placed. They may be found in our mines and factories, they may be found on our farms or in our lumber regions, they may be huddled in small undesirable quarters in our cities, or in the mansion in some residential district, they may be hungry or cold, they may be sick or in sorrow, they may be aged or feeble, the kindly interest of the Christian people will be valued and these human problems will prove to be the Churches opportunity to

lead the people on in their upward climb to a better life.

Some of the new types of neighborly service come to us in health crusades, proper recreations, unquestionable amusements, week-day religious instruction, even good roads may be a means so worth while in some communities that the efforts and concern of the Societies to glean from its pages many of the incidents found therein and present them as a part of your Home Mission study program.

We never grow so old that we do not like the story method of teaching. The lessons we learn in this way stay with us often when truths otherwise pre-

Making one's own clothes is something to be proud of, and these girls are very glad to learn. They have come from Europe to live in America, and they know that fitting themselves in American clothes helps to fit themselves into American customs. However, one can't help thinking how much more comfortable and attractive many of the girls were in their European clothes—especially those who lived in Italy and wore soft shawls instead of hats.

Church might well be bestowed on the project and be made a means of advancing the Kingdom. Americanization work in which the Christian Ideals are not lacking is sorely needed in these days in many communities. One of the most interesting and suggestive books we have read along the line of our topic is that of Ralph A. Felton's: "Serving the Neighborhood." We advise our Missionary sented quickly pass out of the mind. Try it in this study.

For instance, we give you Felton's story of "The People Who Live Next Door."

"Old Grandmother Northhouse had expressed a desire that folks would 'look in on her oftener.' She was our next door neighbor, a saintly old lady, living alone in a shabby little house. I

was just home from college for the winter holidays. Christmas cheer and good-will were in the air, and I felt I should call on the old lady. Her house was cold and dingy. The aged woman, the smoky stove, the utter cheerlessness of her surroundings made me feel uncomfortable. I chatted with her haltingly about neighborhood matters. Finally she told me, because of her failing eyesight, she could no longer read her Bible, and asked me to read a chapter and pray with her. This added to my embarrassment. I had never done such a thing before. I had read the Bible in the Young People's Meeting at the Church, and I had prayed there. But this seemed so intimate, so direct. I tried to think of what she needed most, and then read: 'Let not your heart be troubled, neither let it be fearful—believe in God, believe also in Me. In my Father's house are many mansions.' I finished the chapter, prayed with her, went home and thought it all over, wondering if I had done my whole duty. I felt like a hypocrite, praying for a woman as good as she. 'She needs her stove fixed more than she needs my feeble prayer' I kept thinking. 'Well, why not fix the chimney?' The thought haunted me. Finally, I dressed for a chimney-fix and went again to see her. Because of my changed costume and her poor eyesight, she did not know me, but she greeted me with great joy when I told her my mission. 'Thank the Lord! He never fails to answer my prayers!' she exclaimed. 'I've been praying all the morning for the Lord to send some one. My house has been so cold. Now He has sent you! Thank the Lord!' While I fixed that old lady's chimney I felt ashamed of myself. She had lived next door to us for ten years. We had often wished she would move away because her house seemed dingy and squalid. It is hard to understand, sometimes, why the needy, the distressed, the aged, are sent to us or why we are sent to them. Perhaps it is to teach us the spirit of our Lord."

Enlargement of the Church's sphere of usefulness through a sympathetic interest in human problems should be our aim Many a person today may meet his Lord through the loving ministry of those who are giving their services to their fellowmen through their endeavors to remove the hindrances that stand in the way of their progress and by the bettering of their environments.

HOW TO GAIN AND TO HOLD LEADERSHIP IN COMMUNITY WORK.

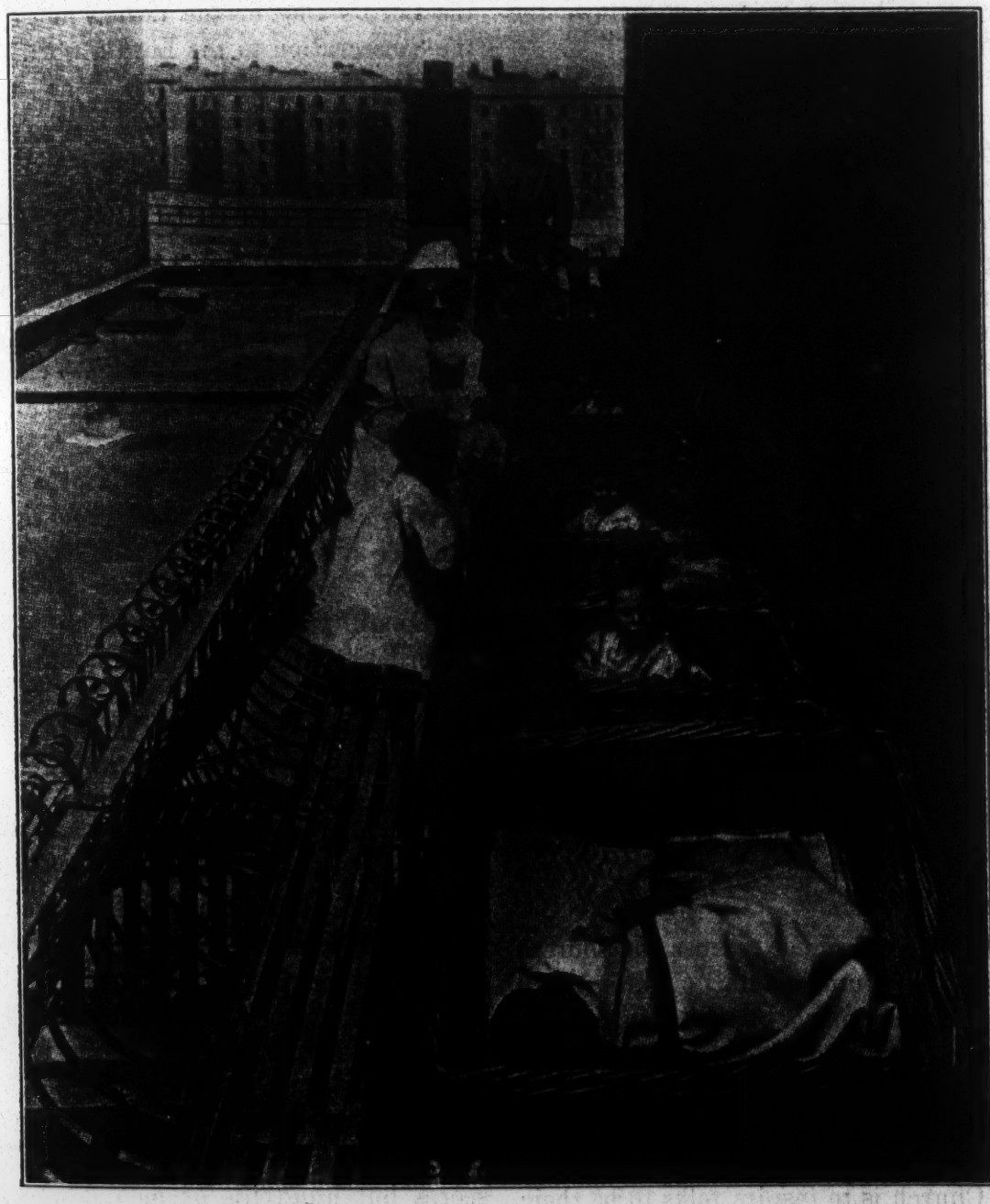
"If the Church grasps her opportunity for leadership in a day when all the world is groping blindly, not only for a leader but for the eternal verities around which its chaotic life may find peace and contentment, it will be because Christians have not failed in their idealism and have not been satisfied with things as they are." These are the closing words of the book we have been studying, and carry with them the conviction that Christianity is being tested, not only as to its message, but as to its practice, especially when it comes into active relationship with difficult social and economic problems. It is this practice by which the church is judged from the outside, even more fully than by what it says. The Church must stand for service as well as for services. There came to our notice recently a Sermonette on "The Church" by Mrs. J. D. Hershey of Fremont, Ohio, that pictures to her readers in a few brief sentences this most sacred of all institutions as indispensable to the community. We believe it worthy of a wider circulation, and capable of bringing an arrest of thought

to those who have viewed the Church with a critical eye.

"The Church—she speaks a marvelous truth. Go back in all the history of mankind and no covenant can say as much.

"She is surrounded by sweet memories, memories of brides, memories of mothers, memories of boys and girls, memories of the aged as they grope their way through shadows.

"She lifts up the fallen. She strengthens the weak. She aids the distressed. She shows mercy, bestows kindness, and offers a friendly hand to the man in linen or the man in humble cloth.



Besides sunshine and fresh air, babies find care and love in this fire-escape nursery. A visitor discovered one of the babies alone in a dark room. A boy neighbor explained, "The kid's mudder cleans offices, and when de kid yells, me sister goes to it. But she's out tonight." Now that the baby is safely tucked into a basket, with a friend peeping over the edge to say "Pleasant dreams!" no wonder he goes to his afternoon nap with a smile!

"Some time—some day—some hour—in the near or far future, you will yearn for the touch of her friendly hand, for she is ever your comforter and your best friend.

"Don't scoff at her. Don't speak of her in derision. If you do, it will mark you. It will wound your best friends, for your best friends are within the Church.

"You may not think so, but it is the Church that makes certain whatever safety, social purity, charity, and spirit of helpfulness you now enjoy. In our own little community, the Church is asking for a place in your affections, your purposes, and your ambitions. She comes with a record of good covering the centuries.

"You may be a stranger to her. You may not have crossed her portals for the longest time. She may not be in your mind or your converse.

"If so, can't you now halt for a moment, and out of the stuff that really makes a man, say with a sober good sense: 'The Church has the best intent, the purest purpose, and the purest source for good, and my tongue shall never wound her'."

The noted statistician, Roger Babson, says: "The Church is the only organization in existence for generating right motives in man."

A ministry which reaches the sources of life is fundamental. Christianity attacks the problem of life at its centre; it reaches us in our deepest depths, and plants those motives, aspirations, and purposes, which determine what we become and what we do. The business of the Church is to inspire folks to be their best and do their best, an essential qualification for both gaining and holding leadership in any community. "The need of the hour is more religion" is a declaration we frequently hear these days, not from the ministry alone, but from the secular press, the business world, and other unexpected sources. No one will deny there is a worldliness, a carelessness, a lack of consistency among those who have named the name of Jesus. There is not the reverence for the Lord's Day or the Lord's house, or the consecration to the Lord's work that should characterize those who have vowed to be followers of the Lord. This lack of loyalty and devotion detracts from the Church's power in her efforts to lift those within her reach to a higher standard of living. "And I, if I be lifted up from the earth, will draw all men unto me" is still and ever will be the great drawing power, the power that insures leadership and holding qualities in all our Church's efforts.

Dr. Joseph A. Vance tells of a conversation that took place between a minister and a number of men who were especially notorious for their atheism, and hostility to religion, and the existing order, at the close of a mission meeting in one of the great manufacturing cities of England. The minister had given his reasons for believing that Jesus Christ and His teachings are the only hope of the world. At the close he expressed his willingness to discuss the subject with those who held a different view of this matter. About a dozen accepted the invitation, and they talked the subject over until two o'clock in the morning. As they were breaking up the minister said: "You have been firing questions at me; let me put one to you. Right here in our city there are not only scores but hundreds of men down and out. They are in such a condition that they never can render their proper share in the industrial world. They are derelicts in the ranks of humanity.

What are you going to do with them, and the many like them scattered over the world?" The leader of the group said with a laugh, "We will turn them over to you." The preacher with a wisdom that I wish we could more often have, said: "But why should you turn them over to me?" Then the face of the man grew grave, and he said: "Well, to tell you the truth, we believe just as you do, that if there is any hope on this earth for men like these, it is in this Jesus religion you have been preaching tonight."

What has this incident to do with our topic? Just to let our readers know that the only way to gain and to hold leadership in any community is to preach and teach and live the Gospel message.

CO-OPERATIVE EFFORT FOR COMMUNITY UPLIFT.

Success in a large way is only the result of the co-operation of individuals. The wonderful things accomplished in a short time by our government through its different departments when war was declared show how organization, properly directed, can bring things to pass. In the business world we hear of mergers and combines to advance business interests. In the country districts the farmers have found it is to their interest to join hands to procure better legislation to protect the farming industry. The labor organizations have their unions, which by their united strength can cope with capital in securing a living wage, an eight-hour working day, protection of life and other advantages due those who toil.

The Church has been somewhat slow in grasping the benefits of a united front in the battle for righteousness, but the present stride in this direction is so rapid that we wonder sometimes if there is not some danger of going beyond the point that will be for the advance of Christ's cause and kingdom. We wonder if we might not venture too far and find ourselves "unequally yoked." The great victories that have been won along temperance lines show us what a united effort of the Christian forces can do for the uplift of the community, the state, the nation and the world.

Our public schools and our higher educational institutions are a living testimonial of what co-operation can do for the uplift of the people.

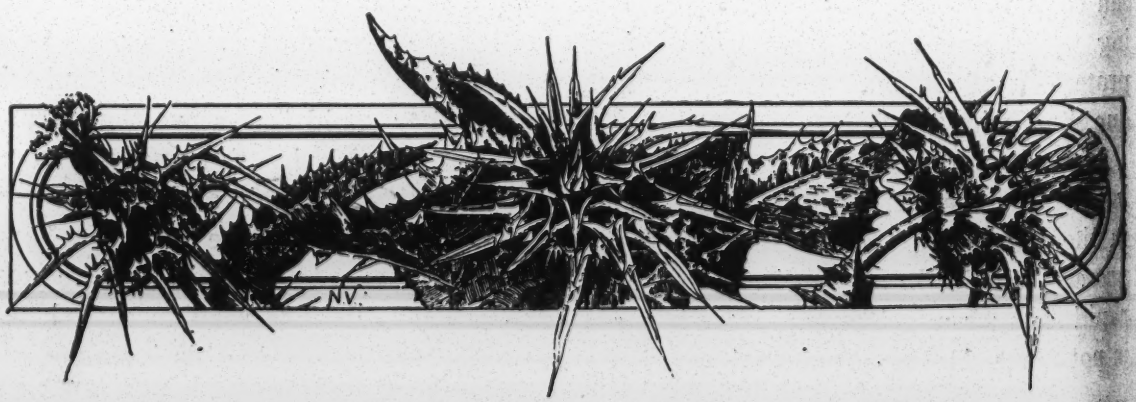
Unity of spirit and purpose is necessary for a community of Christians to bring about Christian community life, a realization that at the present time fields are fertile for the establishing of community ideals and it is an opportunity that should be seized by the Christian forces to leave their impress ere the plastic conditions pass away and forces of evil are established. For the solving of the problems in any given community it is necessary that agencies for good coordinate their efforts so that all unchurched territory, unchurched groups and un-Christian social conditions may be fully considered and looked after. This will secure the most economical distribution of our present forces, and will avoid the waste of overlapping and competitive effort. No one can generalize as to the program of a church for a specific community. This must be determined by the pastor and people, after studying the local needs.

Ralph A. Felton tells of a pastor and people in a parish in the Southland who found they could best serve the purpose of their church by working the roads between their church and a section of the neighborhood where resided a large number of people who did not frequent the sanctuary. The road to church was the road to heaven in this instance.

Another instance: In a mining town the hearts of the people were turned to the Lord by the establishing of a place where their loved ones in time of accident could be properly cared for. The ministry of the church in this community became something more than delivering a message of consolation to bereaved relatives. Homes were opened to the sick, meager rooms were shared with those less fortunate. A foreman's wife, mother of a large family was nursed back to life. A young woman at the point of death was saved. Other serious cases were cared for, regardless of inconvenience and expense. What the church was doing showed the need and value which a hospital could render. As a consequence, after two years the mining company awoke to their responsibility and built a hospital. The church did not stop here. It took an interest in the future of the children, gathering them together for play hours, sewing lessons, and other activities, social and educational. Men of foreign tongue were taught to speak the English language, burdens were lightened, the attention of the mine superintendent was called to the state law affording protection to miners, and an eight-hour day, which stopped the violation and proved a great blessing to the miners.

These are a few of the many things that were done by a church in a community, and the people loved it because it first loved them, and showed their love by a program of service.

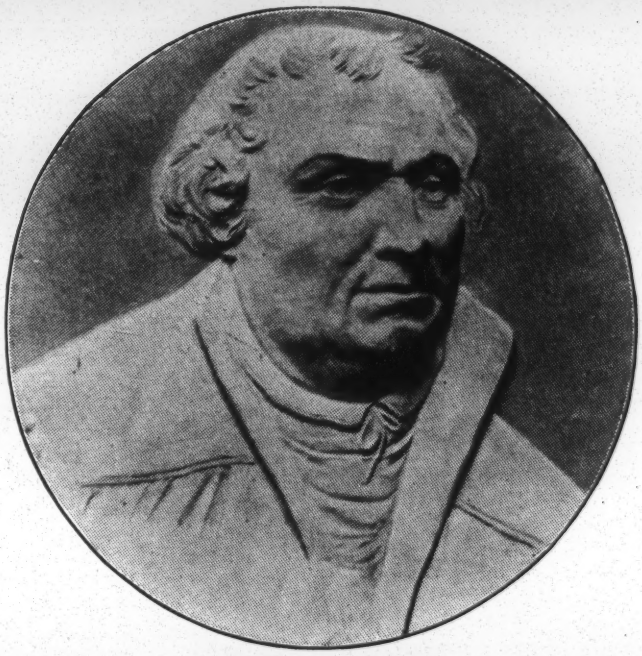
Were we to give you a recipe for the uplift of a community, it would be: Christian forces get together, study the needs of the field. With a pure Gospel message for the people, go heart first to those you are to serve. Find out something of the burdens they have to bear, the hardships they have to endure, and their needs, temporal, educational, spiritual, as well as the forces of evil that are hindering their progress, and then with a program of service go forth with a determination to better conditions and win them to Christ and the Church through a kindly interest in making their environments such that the seed of the Word might have an opportunity to bud and blossom and bring forth fruit. It will not be an easy task. There will be long continuous marches. Every victory will mean a hard battle. Those who are greedy for unrighteous gain will oppose any program of service that will reduce their income. You know how it is with the liquor venders and those who keep immoral resorts. Promoters of lesser evils will bear the same attitude toward community uplift. But faith and prayer, and stick-to-itiveness will win the day. The important thing for any of us is to be available—prepared and ready for service.



Courtesy, The Continent.

NOON SHOP MEETINGS ATTRACT THE MEN IN THEIR REST HOUR AND CARRY TO THEM THE MESSAGE OF CHURCH AND CROSS.

"Equality of opportunity in government, in church, in school, in work and in trade are indeed important; but equality limited to these things will never satisfy men fully. There must be a spiritual union to bind men together in the true democracy."—From the Spiritual Element in Americanism, Charles W. Dabney, in the Continent.



MARTIN LUTHER.

LUTHER AT WORMS.

By Laura Scherer Copenhaver.

Into the splendor of the vaulted hall,
Aglow with banners and with rich brocade,
The black-robed monk in answer to the call
Of herald, stood alone and unafraid.
Outside, the crowd an anxious tumult made;
"Our Luther! May God help him by His might!"
They cried from housetops where they stood and prayed.
The mitred prelate and the belted knight
Within, sat nodding at the monk from lofty height.

"Do you recant these words?" Through the hushed air
The question fell. May faith thy spirit gird,
O "little monk!" Of what thou say'st beware!
By breath of thine the king's robes are not stirred,
Yet round the world thy answer shall be heard.
He faces that mailed throng, uncowed by fears.
"God be my help; I stand upon His word!"
Rings out his answer on their waiting ears,
And naught shall silence it throughout the coming years.

He stood, a priest of God, the miner's son;
Who swerved not for man's scorn nor man's applause.
For men and nations yet unborn he won
Freedom of conscience—this the one great cause
For which he stood. Nor would he cringe and pause
At beck of cardinal or pope. In vain
Their subtle arguments in measured clause;
Forgotten, now, the nuncio's clever brain;
Forgotten, too, the warrior and his conquered slain.

But he shall live who valued not his life;
Whose heart no ban imposed by man could daunt;
Who, loving peace, yet gave himself to strife;
Brought low with homely words the arrogant;
Defied Rome's threats with courage adamant.
And when the shining armor lies in rust,
That quiet answer, "I will not recant"—
That challenge to God's truth, a sacred trust,
Shall live in human hearts when crowns and thrones are dust.

Honoring the Quadricentenary Celebration of Luther at Diet of Worms, 1521-1921. By the National Lutheran Council.

MASS MOVEMENT IN INDIA.

By Miss Agnes Ballantyne, Xenia, Ohio.

SIXTY-FOUR years ago in a rude Indian church an educated, high-caste Hindu, and a simple, unlettered Chuhra stood together to receive the rite of baptism. Such things have happened many times since, and will surely not yet cease to occur, but the startling feature of this event was that on that day, October 25, 1857, a little brick in the wall of caste was loosened and quietly slipped out from the very foundations of India's social system.

India's social system, commonly known as the "caste system" as unique as it is unbreakable, brings up another word—Hinduism—the root of the whole undemocratic, iron-bound order.

Hinduism has been compared to a pyramid. At the top are fifteen million aristocratic, pure-blooded Brahmans, quite a little below them in social dignity and religious standing are the middle classes — forty-two "voiceless millions." Then at the base of the pyramid, goaded, but passive; murmering, yet obedient, under the heel of the upper classes, exist fifty million wretches known as the "out-castes," yet belonging to the great system. Hinduism has been roughly divided into these three great classes, but all the way from the top to the bottom, (for there are aristocrats even among the out-caste), there are about one hundred thousand castes among which inter-marriage is forbidden. No wonder that it was an eventful, and perhaps serious circumstance when the little brick was loosened at the base. What a tremendous occurrence if this colossal organization should topple to the ground!

The Mass Movement is sweeping over the lowest of the outcaste of India—the "Untouchables." Their occupation is that of sweeper, tanner, fisherman, farm-laborer, scavenger. Their rude huts are on the outskirts. Their daily meal is a piece of bread, a handful of rice, or a portion of carrion. Their daily labor is slavish, degrading, often filthy. They are ignorant. They know not beauty or inspiration. Their song is impure. Their laughter is unmusical and only occasional. Their children have few games. Their religion, like everything else is a collection of crumbs rejected by the Hindus or gathered up from other religions. Famine and many pestilences gather large harvests from these every year. They are the out-castes.

From amongst these low caste people, there came in 1873, another man, unlettered and unsophisticated, having by chance heard of the gospel of salvation, to confess the Christ openly before men. He was baptized, and this time the foundations of India's social system were in great peril, for a wave of quickening and unrest began among the low-caste people. "Ditt," the uneducated peasant, returned to his village, preached the gospel of salvation, and in a short time scores of his people were coming to the missionaries for baptism. That an unseen hand was directing the movement is proved by the fact that in other localities in India, entirely out of communication with the

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NOTE:—Miss Ballantyne was born in India. She is a Student Volunteer from Muskingum College, expecting soon to return to India where she will devote her life as a missionary. Miss Ballantyne is a daughter of the late Rev. J. W. Ballantyne who was a missionary in India for twenty years.

village of "Ditt" there were similar awakenings. From that day to this hundreds of these people have called with longing hearts that they might be rescued from the pit which has nearly smothered them.

The Mass Movement has increased in waves. At times there is a going back, at least a stand-still, and again there will be a tremendous awakening. There are several reasons for these recurrent back-sets. One is the fear of the higher classes that their slaves will become men and women, that their tenants will own their own farms, and successfully compete in all lines of profitable business. Although a few Hindu reformers are glad of the emancipation of the depressed classes, the majority are dismayed at the necessary change in economic affairs. The Mohammedans have increased their efforts to make Moslems of the out-castes. The Hindus have lately for political reasons, unearthed from their sacred works, provision for receiving into their number, those who have not been born Hindus, and for political reasons, their persecution of the Christian convert has been intense. The low-caste themselves have a feeling of reverence for caste and a feeling of their own lack of fitness to become sons of men.

However, these drawbacks have been small compared with the onward movement. The people have felt the insincerity of the motives of the Hindus and Moslems, therefore comparatively few have been converted. In an economic way the masses have suffered imperceptibly, for as Rev. Brenton Badley of Lucknow, says, "Whole tribes of shoemakers c a n n o t be boycotted." Strenuous efforts have been made to divert the movement, but it has so increased that it has overwhelmed the missionary. The membership of one mission could be increased from three hundred thousand to a million in ten years; another has fifty thousand on its waiting list, still another has one hundred and fifty-three thousand clamoring for the light.

Rev. Fred Fisher claims that with sufficient Christian teachers and equipment, two million people might soon be baptized and trained, while Bishop Warne makes the startling statement that fifty million people may be gained or lost in India. In fact the situation of the missionary has been almost reversed. As Dr. W. B. Anderson, Secretary of our Foreign Board, until recently missionary in India, says, "The missionary has gone to be the messenger of salvation to these people, but almost all his time has been taken up in standing guard over the purity of the church. For a decade instead of promoting the movement, he has been definitely stemming the tide, that a flood of evil might not come in through the lives of men that know not Christ."

But why do missionaries sternly refuse village after village of those who are earnestly seeking the light?

Picture to yourself a great Indian plain, a large monotonous expanse of sun-burnt sand, the merciless heat beating down on three thousand "untouchables," they were gathered in a great convention to consider taking the step whereby the fifteen thousand people of their community might become Christians, they had heard the command to repent and be baptized, therefore after three days of careful deliberation they decided to embrace the religion, so boundless as to include the Brahman and the out-caste. They sent for teachers to show them the way, but the answer of the missionary came back like

a blow, "We have neither money nor teachers for you. We cannot take you now." They did not know the strength it required to refuse fifteen thousand people the opportunity to accept salvation. No wonder that they have gone back to an increased apathy and indifference! But why are the people waiting to enter the church?

Let us scrutinize the motives of the low-caste people. The three thousand on the Indian plain, did they ask for baptism and training because of their love of the Savior, because of grief for their sins, or a feeling of their need of redemption? Undoubtedly not. What did they know of noble ideals or spiritual truth! Although in the many movements towards Christianity there has been an astonishing number of those who have a genuine craving for satisfaction of soul, it must be confessed that the majority have not had such motives. They wish deliverance from slavery; they want social recognition; they desire an education for their children; in short anything to lift them from their hard existence into free happy living. And is there anything wrong with such desires? People have complained that the work of the missionary has been merely humanitarian, that he has organized a church of those who wish material betterment—not spiritual. Hospitals, clinics, schools, institutions for manual training are not salvation, but are they not the by-products of Christianity? Did not Christ Himself reach people of like condition through ministering to their physical needs?

PARIAH VILLAGERS OF INDIA COMING TO PLEAD FOR A CHRISTIAN TEACHER.

This photograph was taken near Jammalamadugu, in South India. The people came from Devigudi, some distance away, but owing to lack of funds the request could not be granted.

Nevertheless many unworthy ones have been baptized. Idolatry and other pollutions have crept into the church. Seeing these pollutions, missionaries

find one of their greatest problems that of knowing what to require before baptism. Are the requirements inadequate? Among the Protestant missions, they are by no means uniform, yet they include the essentials. The United Presbyterian Church has nearly ten thousand enrolled enquirers who must fulfil the following conditions before entering the Church:

First. They must know the ten commandments, the Apostle's Creed, the Lord's Prayer, the main facts about the life of Christ. They must make a profession of their faith in Jesus Christ, tear down heathen shrines, and then to help support the church and be loyal to it.

Furthermore the system of probation in the Methodist Church, and the Presbyterian custom of sessioning unworthy members have been a means of safeguarding the movement.

Under these conditions, the Mass Movement has prospered. In some missions, the leaders, feeling that if Christianity did not immediately take in the multitude, the Moslems would open their doors to them, have reduced prebaptism instruction to a minimum, requiring only a profession of belief in Jesus Christ. With such the Mass Movement has been an almost unbearable burden.

The other great problem in connection with the Mass Movement is that of caring for those within the church. Those who have labored in India have had a dream of a self-supporting, self-governing, self-propagating church. They are realizing that dream in some measure. Leaders have sprung up from the lowest classes who have arisen to a remarkable place in the educational world, who have shown a marked capacity for leadership, while the deep religious sense, characteristic of an Indian, manifests itself in a very spiritual way as he accepts the new religion. Native pastors have been trained and are ably leading their flocks. The Indian people, accustomed to extensive alms giving, give bountifully from their poverty to the church. They are missionaries from the time that they receive the light, and already have their own fields, where they have their own representatives, working at their own expense.

Nevertheless the majority of the Indian church are weak and helpless—literally "babes in Christ." The uneducated adults must be led, coaxed, lifted repeatedly to their feet. The doctrines of the church are unintelligible to them. They grasp the meaning of the hope that is theirs and that is often all.

Indeed it is a gigantic task to care for the Indian church. As Moses led the children of Israel in the wilderness, directing them in their physical, mental, moral, political, social, economic, religious life, so must the church lead the children to God in India. Spirit-filled leaders and the liberal support of this work will be required.

Let us again consider the three thousand on the Indian plain. What is to become of them? The missionaries have refused to consider them for how can they spend time, money and precious strength on the waiting millions when the children have not yet been fed?

When the church of God with her wealth of silver and gold, of intellect and human life awakes and is filled with a passion for winning souls she will find fifty million people in India, waiting to enter the palace of the King.

The following extract from Church Missionary Review, "Mass Movements and Their Consequent Responsibilities," emphasizes the foregoing article, also gives enlarger responsibility as well as opportunity to be considered.

It is quite true that the motives of many of these inquirers are not always what one would wish. To a certain extent the Movement is a social one; the Christian has a better standing than the despised Chuhra, and as the former refuses to associate with him, and so many having become Christian, the Churhas have difficulty in making marriage alliances for their children; and when visiting Christian relations they are subjected to the indignity of having to eat from separate dishes, nor are they admitted to the privileged circle gathered around the social *Huqqa* or pipe.

These social disabilities all tend to draw the Chuhra towards Christianity and its social advantages. Also the Government has given land in the past to Christian farmers from the Chuhra caste and will probably give more in the future and it is nothing more than natural that these reasons may have their influence, it is emphatically stated by those nearest to Mass Movements that the motives are not wholly mercenary but one inspired by the living God, Who is choosing out from this despised race a people for Himself. Many a sneer has been cast at the Pariah and the Chuhra for wishing to improve his social position by becoming a Christian, but are the motives of the Mohammedan and the Hindu always of the highest that they should be welcomed with open arms into the church, while the out-caste is looked upon with suspicion and in some cases with dislike. Is the proud Brahman of so much more value in the eyes of the Master than the despised and oppressed Chuhra?

It is quite true that by becoming a Christian he does to a certain extent improve his social position (and who does not?) but is there any reason why he should not? We are told in Holy Scripture that "Godliness is profitable unto all things having promise of the life that now is, and of that which is to come" and the steady consistent life of the converted Chuhra frequently gains for him respect of the Mohammedan and Hindus who are far more ready to deal with a clean respectable Christian than a dirty uncouth ignorant Chuhra. Their social position is improved thank God, and the Punjab missionaries intend, God willing, that it shall be still further improved by teaching and training them to walk worthy of their high calling, so that they may gain still more the respect and honor of their non-Christian countrymen.

For many years the most successful work has been carried on amongst the Chuhras, and the American United Presbyterians have largely concentrated their forces to this special work. The story of their work is one of the most interesting stories of missionary effort and deserves large mention.

The Mass Movements in India are almost entirely confined to the village population.

One thing we must notice and that is they do not come to the house of God empty handed, for they are faithfully taught that giving is a very real part of Christian worship; and be it eggs, fowls, rice, corn, maize, sugar, in fact any and every article of food is brought as an offering to God. Money is very scarce with them. Gladly and generously do they give of their scanty means for God's work and the support of their teachers.

Harvest festivals are quite a feature of their work. Directly after the harvest has been gathered in the elders of the congregations make arrangements for a visit of their missionary to conduct the Harvest Thanksgiving service.

* * * Many of them are zealous in passing on what they themselves have learned of Christian truth, to others who have only begun to learn.

And now what will we learn from all this. Is it not that the Christian Church in America and England alike have an opportunity to gather in a whole caste of people. Dangers and difficulties there are but the fact that they are recognized should encourage supporters of the Mass Movement.

One thing is certain the church in the Punjab must have a larger force of missionaries to sustain, educate and make certain the Church for all its waiting multitudes who are saying, "Sirs we would see Jesus."

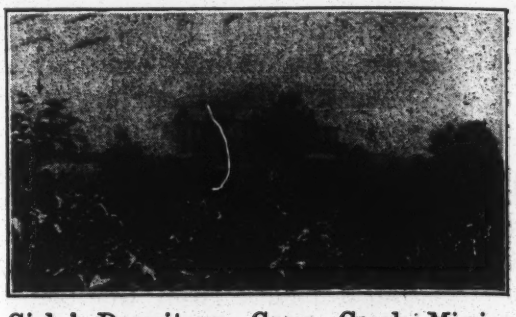
Does it not appear to our Church in America as well as the C. M. S. of England that waiting multitudes in the Punjab are especially their charge. There are other parts of India, the South especially, calling for the Living Bread, and does it not come now with greater force than ever that the honor of being counted worthy to carry the Message to the waiting multitude in India, should find hosts of young people who humbly say, "Here am I Lord, send me."

A MONTH IN THE SMOKY MOUNTAINS OF TENNESSEE.

By Rev. A. W. Jamieson, D. D., Xenia, Ohio.
(Synodical Superintendent of Missions).

THESE mountains, we are told, are called "The Smokies" because oftentimes the atmosphere is smoky. Why it is smoky we do not know. When no fires are burning, the ravines seem to be filled with smoke. True, many of the men, and some of the women, smoke, but this does not explain, for they were "The Smokies" before they were inhabited. The Appalachian system, called also the Cumberland Mountains, is hundreds of miles in length and crosses several states. Our month was spent in only one state, and one county of that state. However, Greene County, Tenn., has the greatest charm for us of any section of these Southern mountains, for here the Board of Home Missions has its six schools, that were established for the Mountain people of this state.

A first impression, in starting to our Southern mountain stations, is the fact that you have such a short distance to go. You eat supper in Cincinnati, Ohio, and you eat dinner the next day in the dormitory at Camp Creek. It is less than a twelve hour's run from Cincinnati to Knoxville, Tenn., and Greeneville, the county seat of Greene County, the railway station and post office for all six schools, is about seventy-five miles east of Knoxville.



Girls' Dormitory, Camp Creek Mission School, R. F. D. 15, Greeneville, Tenn.

Our program took us first to Camp Creek. This station is eleven miles from Greeneville. It is not really in the mountains, but in the valley, near the foot hills. For ten miles we had a good hard road. The country looks like any other country that has been long farmed. Some land looks worn out. Some homes suggest meager returns. Other farms are well improved and indicate thrift, prosperity. Corn and tobacco were the two crops most in evidence. The trees were felled, the land cleared, many, many long years ago. Here and there we see an old apple orchard. One large brick house is pointed out, which is over one hundred years old. The new order of things is being grafted on to an old settlement. But we reach the school. We find a boys' dormitory; a girls' dormitory; a two-story school building; a one-story school building; and a farm to be used for the benefit of the school.

Each dormitory had about thirty pupils. Both were full, except the boys' dormitory does not yet have the third story furnished. All grades, including High School, are taught. Many pupils come from their homes every day. Of the dormitory children, some are of tender age; some have completed the grade school work in other schools; some live up on the mountain, too far away to attend, unless they stay. This community is not entirely dependent on our school, or church service. There are other churches and schools. But the character of the work done in our school makes a strong appeal to the better class of people. Some parents, whose children had graduated, are not only warm friends, but liberal supporters of the school. About 100 pupils were in attendance during our evangelistic meetings, the memory verses, and the splendid singing were marked features.

Cedar Creek is much like Camp Creek. It is reached from Greeneville by another hard road, which runs clear to the school, a distance of fourteen miles. Here also are two dormitories, both full, and a school building large enough to accommodate all grades, including High School. Many pupils come from their homes. The reputation of the school is seen in the fact that parents, in neighboring towns, are anxious to get their children in the dormitory, and school at Cedar Creek. The one physician connected with our Tennessee work is located at Cedar Creek. She is the wife of the preacher, and they get into many a home, with double welcome, because one of them is a doctor. Our stay here was but for one night, but we had delightful fellowship with the workers; faced the pupils in chapel; visited recitation rooms; and left with the conviction that the mountain people have, in these schools, excellent opportunities for both a common school, and a High School education.

These two are the only schools in the group that have dormitories, or do High School work. They differ from the other schools as a college differs from a public school. Each has twelve to fifteen teachers or workers; fifty to sixty pupils boarding there; and each school is the pride of the community in which it is located.

Zion is a third school, also in the valley. The only buildings here are a school building, and the old church. This church has been used for a long time, the congregation having been a Southern Presbyterian organization. A few years ago, they came into the United Presbyterian Church that they might become a part of the work that is being done by our church in that county. Our Board built the school house. Two lady teachers are employed. We spent a Sabbath with this people. We met some of the boys from the dormitory at Camp Creek, and their parents, who are members of this congregation. The two lady teachers fill a large place in the church activities, as well as in the school. At the Sabbath evening service, the church was filled to its capacity. There are some capable people with good homes in the bounds of this congregation. A new church building, and a home for the teachers are among the improvements now planned for Zion.

Shelton is a fourth school, in the valley, six miles from Zion, and really on the foothills approaching the mountains. Here are three buildings, all pleasing to the eye: a home for the teachers, a school house, and a church. This community is dependent on this school and church. The church service is an afternoon service. This work is making a

splendid impression on the community. In the faces of the girls and boys, you can see the fruitage of the labors performed in the Master's name.

The four schools already described are located in the valley. They are in communities that have a measure of thrift. Automobiles are used by some of the people in coming to church. Some of the residents are liberal supporters of the schools and their work. This is not true of all the people. They are not all well-to-do. The characteristics of the whole mountain section can be recognized everywhere. But there is a degree of prosperity in the valley that is impossible up in the mountains proper.

Now we will leave the valley and go up into the mountains. Paint Creek is reached from Camp Creek. The distance is seven miles. A mule team, and covered hack were secured for the trip. It was raining, and muddy. We were five hours in going the seven miles. For possibly two-thirds of the distance, three of us rode. For the long, steep mountain climb, Mrs. Jamieson was the sole occupant of the hack. We passed great thickets of rhododendrun. The mountains are covered with trees. Persimmon trees, by the roadside were still loaded with fruit, while the ground was well covered with the finest of their product. Blackberry vines were much in evidence. The beautiful holly was seen, not made into wreaths, but growing in its natural home, and it was abundant. Mistletoe was hanging, not in a suggestive place in the parlor, but on the branches of great trees, where it was feeding on the

A PATRIARCH OF THE OLD SCHOOL WHO HAS LIVED TO SEE CIVILIZATION CREEP UP INTO THE SOUTHERN MOUNTAINS.

life of the limb, on which it hung. But we have reached the top, and come down into a very narrow valley through which runs a creek. Up and down this creek, for miles, people live. It is the Paint Creek settlement. Here we find a home for the teachers, a school house and a farm belonging to the station. A minister with his wife and two lady teachers constitute the force of workers. The minister has charge of the grist mill and saw mill, and all other activities on the farm, as well as the Sabbath services. This community is not a new settlement. Old orchards, old buildings, family names that run back several generations, are found. Our school is the only school for these people. Our church, the only church organization, so far as I know. Some of the parents have never learned to read. Even now it is impossible to get all of the children to attend school. The value of "book-larnin" is not appreciated by some. Nor are the religious services. But day after day, we gave a morning talk to the children at school, about thirty in number. After the first three nights, the school room was filled for the evening service. Usually, more men than women were present; yet women walked miles, night after night. Some of them carried babies. They waded through mud. They climbed steep hills. They crossed unbridged streams on logs. They listened with most expressive attention. At the closing service, which was Wednesday night, we observed the Lord's Supper. Two mothers were received into the membership of the church. In all, there were thirteen communicants. It was a new experience. A house full of people, and the recitation benches held all of the communicants. After the service, the good-byes were spoken, and the "Come again" from many lips awakened a real desire in our heart. These are the genuine mountain people. They have their unwritten code. They love their mountains. They do not see how anyone could help but love their mountains. They may not worship their ancestors, but inherited customs are inherited rights, no matter what the laws of the state or nation may be. Not that all live on the same moral plane, or agree on moral problems. Some are good and some are bad. They need the school and the church, and the influence of intelligent, Christian leadership. Those whom we got to know, won their way into our hearts. Some of the children we will never forget.

Houston Valley, the remaining field visited, is also a real mountain field. The minister in charge, came over to Cedar Creek for Mrs. Jamieson and me with a couple of mules, saddled. On them we made the trip of four miles with pleasure. It was steep and stony, but exhilarating. A part of the way it was raining; on top of the mountain it was snowing. There was mud everywhere. We found one building in use at this station. It was built for a dormitory but is now the residence of the minister and his family, while a large front room is used as the school room, and meeting place for worship. This school had been closed for a time, and had been opened by the efforts of the minister in charge of the field. He secured county funds for a modest pay for a teacher, offered to give the teacher room and board free, and so the school was opened. Between twenty and thirty pupils were in attendance, and the room was full for a gospel service the night we were there. This community is entirely dependent on this school and service We called in a few of the homes. The need was certainly manifest, and the

people to furnish leadership are not wanting. The people of Houston Valley have done more in proportion to their numbers, to aid the school, than any other station visited.

I want to speak in praise of the Superintendent and the splendid corps of teachers and workers in these six schools. The teachers are not there for the money they receive. Almost every one of them is supporting one or more of the mountain children in a dormitory—a child who could not go to school, if some one did not meet the financial expense. Yet the salaries of these teachers are almost always less than they would have received, had they remained in their home neighborhood. Some of the finest primary work we have ever seen, we found in one of these schools. The Bible is taught in every grade. I do not know how well it is understood; I know that the verses memorized show a vast amount of the Word, stored in their minds. These teachers love the people with whom they work.

On Thanksgiving Day, we were privileged to meet and enjoy Thanksgiving dinner, with the more than forty workers gathered from all the fields. It was a day of glad memories. These workers have some problems not easy to solve. They have their anxious days, and doubtless some sleepless nights. But in Greene County, Tenn., are six schools, two of them with dormitories and doing High School work, whose teachers would be a credit to any community, North or South.

Regular Sabbath services, by a regularly ordained minister are conducted every Sabbath in each of the stations. These ministers, some of whom have many other duties to perform, reveal absolute loyalty to Jesus Christ; to His Word; and to the highest welfare of the people with whom and for whom they labor.

SPINNING FLAX AND CARDING YARN.

A familiar scene in a thrifty mountain home. This is no fancy picture, but one from real life.

FOREIGN CORRESPONDENCE

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

REV. HENRY RANKIN.

By Rev. James A. Pollock, Cairo.

REV. HENRY RANKIN.
Missionary to Egypt.

In the Egypt Special Number of the Magazine which appeared last October there was a short account of the early life of our dear friend and fellow missionary written by one who knew him well, Dr. J. A. Thompson, the President of Tarkio College, and he said things about the sterling worth of our young friend that we would like to repeat. He was a young man who made many friends for he had that quality of ready response to a friendly greeting, and the world around, this is a quality which gains friends and here in Egypt this is a quality which gains for the new missionary the friendship of those he has come to work among. I have no way of knowing to what extent he had made friends with our Egyptian brethren, for his time was as yet taken up with the study of Arabic in the Study Center, which is in Cairo, but I know that from an appreciation that was written at the time of his death by the Egyptian editor of the Huda, the Church paper of the Egyptian church, that he had gained the devotion and warm respect of those who knew him, even though slightly.

His new field of labor was to have been Mansoura, one of the Delta districts, and those of us who have had a special interest in this field for many years were much rejoiced by the fact that Mr. Rankin was appointed there. We felt that both he and his wife would win a big place in the hearts of the people there. But as one of our Egyptian friends said, "God called him to a greater work in heaven."

His obituary which was published in the Huda closed with these words: "May God comfort the hearts of his wife, and parents, also the hearts of the missionaries in Egypt and the whole Egyptian Church."

—M. FINNEY.

"And His servants shall serve Him." Rev. 22:30.

These words came to me with a great deal of comfort when talking with one of our missionaries. She had had the experience of parting with a loved one herself and mentioned these words as having been a source of comfort to her. They have been a comfort to us in thinking that Henry Rankin's work is not over but that he has been called to a higher service. We have asked ourselves the question: Why did God take Henry and not another? Since thinking on this Scripture it seems that this Providence has been more of a calling or an appointment to a higher department of service in the Father's house. The reason why Henry was chosen was because he was ready and fitted. The work he left here was finished as far as he was concerned and God simply gave him a promotion.

We are glad that we knew Rankin. It was not a long acquaintance for we had not been here in Egypt a year when he died. But in spite of that he was a friend who made you feel that you had known him a long time. When he would drop in for a chat he always made himself at home and when we would go to his home he always did his best in entertaining and good fellowship. There was nothing "stiff" about Rankin and he made friends with everybody. Last

spring I can remember riding with him and talking about the work ahead of us here. He always had his ideal of service and we believe he was living up to it in a large way. He was accustomed to talk much about his home people and his friends in America. He never forgot them. He showed us that he appreciated what was done for him by them and we honored him. He had a big heart and folks big and little soon came to know it.

It was our good fortune to spend the summer on one of the Mission boats (the Witness) with the Rankins and the Lorimers. Rankin had charge of the boat for the summer and we remember with pleasure the ability he showed in dealing with the sailors and in making arrangements for our comfort. For six weeks the boat was tied up near Alexandria and there we had happy days of rest and companionship. The Ibis was there, too, and with the Whitcombs and McLaughlins on it, we young folks did have a great time. It mattered not whether we were about the boat, or at the beach swimming, or playing games in the evening we could usually count on Henry to be the life of the crowd. The time passed rapidly and we began to think of returning to Cairo. We folks on the Witness decided we would like to return to Cairo on the boat. It was a chance to see some of the country that we might never see any other way and then we thought it would be a great chance to see something of the life of the people. We got everything ready and left two weeks before the time we were due back in Cairo.

Time and space will not permit a detailed description of that trip. We knew it would be a long hot trip and we were warned about "sand-flies" and the hot nights. Fortune favored us to the extent that we did not experience anything more trying than we had had all summer. The trip consisted in sailing up the canals and on the Nile when winds and "bridges" permitted. Otherwise we were either being pulled along by the sailors or were tied up for winds to rise or bridges to open. It was when we were tied up that we had the opportunity to get out and see something of the village or town life of the people. Rankin as the "senior" missionary usually led the way and we did admire the way he would stop and visit with the people. He had had a small chair made to fit on the front of his bicycle for little Dorothy. He would take her out with him whenever there was a chance. Such a novelty as an "iron donkey" and this method of carrying his little girl was often the means of starting a conversation. Men, women and children would crowd around just to see the strangers. He had some interesting experiences, too. I remember one day he came in and said he had found a young man who lived in Cairo during the winter and who was then on his summer place. Rankin won his friendship and brought a lot of fruit for the boat. In the market places we sometimes were followed by a bunch of young ruffians who insisted that we were "Ingleezi."

These inland towns of the Delta are fanatical and easily excited. We knew that we would have to be careful and at times we almost felt we had attempted the wrong thing. But as we look back on those days we are all agreed that they were well spent.

One particular experience we must tell. We had tied up for wind. Our food supplies were getting low and we were not very close to any town where we could buy. Lorimer and I tried to buy some things in a village (with the help of a sailor) but we could not. They took us for English and would not sell. While we were there Rankin took his wheel and started out to look around in another direction. When we returned we started out to follow him thinking to find him in a small town where there was said to be a good market. Imagine our surprise when we came to a big house and a servant told us to stop and come in. We could not understand why we should when we were headed for the town but it soon was apparent for while we were talking the owner of the house came and Rankin with him. It seems he had stopped to inquire about the town ahead and the owner had come out

and taken him in. This man proved to be the owner of a large estate and was well educated—having been a student in Oxford. He took us all in and we had a fine visit. When the Bey, for such he was, found that we were in search of food, he insisted on sending supplies to the boat. He sent a servant and had two lambs taken there and later a lot of native bread and cooking butter. He invited all the families to tea and then to supper which was served about ten in the evening. One thing can be said of these people—they do know how to be hospitable. We all enjoyed our first experience in Egyptian society. Little did we think that the next day we would have a similar experience. Lorimer and Rankin had set out together in the morning after we had travelled but a short distance and then tied up again to wait for wind when they suddenly came across another Bey and made his acquaintance. The result was a visit to the boat from the Bey and there Rankin entertained them with his Victrola and afterwards we all went over to his place for dinner. It was the beginning of a feast time and we had a great time there. This man insisted on giving a fine thoroughbred lamb to Dorothy for he said the lambs we had received from the other Bey were poor stock. Finally we got started from there and with a good wind we sailed along till about nine in the evening when we tied up again. Hardly had the sailors finished tying when a big man walked down to the boat and announced that he was a brother of the first Bey and wished to make us welcome and wanted to know if there was anything we needed. Our gifts up to this time had not been the things we needed and so he was told that we needed milk more than anything else. Well he sent servants with milk and vegetables and meats and watermelons and even beer—that, however, was returned and his feelings were not hurt. This Bey added two more lambs to the flock. By this time we began to wonder how many more Beys we would meet as this was a very wealthy district. But this man was the last and some of us were glad of it for we were just about "fed up" with so much rich food. The next morning we got under way but did go far as the wind was against us.

This day was to prove one of the hardest in many ways. It was hot and the faithful old cook (whom Rankins had brought along) was sick. The work all summer had been heavy and it was evident he could not keep up till we got to Cario. Something had to be done. Consequently we boys started back to the Bey's home to see if we could find out how far it was to the railroad and how we could get there. The Bey had gone away and his servants told us to go to the head man of the village across the canal. We located him and after a feed in his headquarters we managed to get our information and hired three donkeys for the trip to the railroad. We did not know certainly how far it was or when the trains came. We got a man to show us the way. The cook was hardly able to ride but with the guide walking beside him and Rankin and me accompanying him we started out. It was a long hard ride. Hard not only on the sick cook but on us who were not used to riding donkeys. One incident on this trip shows the kind of a fellow Rankin was. We came to a road where we turned off and there was a number of carts and camels ahead of us. We had to pass. Rankin was riding ahead and the cook was following with the guide (whom we had constantly to remind to take care of the sick man) and then I was behind. In passing these carts and camels we had to turn off to the side as much as possible. In so doing the donkey on which the cook was riding stumbled and fell and threw the poor old fellow off into the black mud beside the road where a field has been irrigated. When we got things straightened up again the cook walked for a little but was not able to go far so Rankin put him on his own donkey and then walked along beside him. That was an act of kindness that went to the cook's heart and he road along with the tears streaming down over his face. He felt it that his master should do such an act for him. That was the cup of cold water and Henry Rankin will be repaid for

that and many other such acts. He was willing to serve his servant. It seemed as though Providence was with us that evening for we made the train by about ten minutes. Henry saw the cook off and then dropped a card to one of the mission families in Cairo about him. It was dark then and we were glad to get started back to the boat. The people of this town were far from friendly and some of the young set started to run after us as we left town but some kindly sheikhs turned them back. We got to the boat about eight-thirty after having had about thirteen miles of donkey riding that afternoon and evening.

The rest of our trip was uneventful. We were not very far from Cairo and with favorable winds we made it in good time. We left the canal at the Barrage and had a straight sail on the Nile. We stopped that evening and in the morning landed and by noon were settled at our homes. A few evenings later we all went together and ate one of the lambs in Rankin's home. We enjoyed that evening and were making plans to spend similar evenings together. It proved that God's plan was different from ours. God spoke to him and called him on. We miss him here on the field in many ways. In the church services and our daily meetings with him we learned to love and respect Henry Rankin. We look on his death as a challenge to greater endeavor on our part here and a *call* to young lives in the home land. He was not sorry that he left the home country and came here. *His life is bearing and will bear fruit.*

I want to close this with a few words from a clipping: "How many times we see a father or a mother taken away from a home when they are needed there so much! How many times we see young men or young women cut off in their youth when they have just begun a life of service for the world and for Christ! Thousands of brave soldiers died in camp before they reached the battle. We grieve over it each time as if a terrible mistake had been made.

"But God is much wiser than we. And He knows that in his plan those lives that *would mean much, if left to serve in the natural way, will yield a double harvest by being 'ploughed under'* just as they are ready for service. *'Ploughed under,'* yes, the long furrows, row upon row, hold our silent dead; but oh, the *riches of the harvest that the Master will gather through their dying!*

"'Except a corn of wheat fall into the ground and die, it abideth alone: but if it dies, it bringeth forth much fruit'."

MISS EUGENIA A. LEE.

By Margaret A. Bell, Zagazig, Egypt.

Miss Eugenia A. Lee came to Cairo College for Girls with the splendid equipment of a well-trained mind and an eager desire to be of service to others. In a chapel talk not long after she came she told the story of "The Vision of Sir Launfal." She vividly portrayed to the girls the fact that true joy is found only when life is yielded to the spirit of service. We rejoiced that one so young as she had found the secret of happiness. Her life among the girls exemplified the message she gave.

This "spirit of service" was shown in all her work. It is not easy for our short term missionaries to realize before coming to Egypt that English is a foreign language here. Of necessity most of the English teaching is elementary. Miss Lee adapted herself to this with characteristic thoroughness and spared herself no pains to make the work of her classes even in Primary Reading all that she thought they should be.

Since the riots of last year many of the Government Schools for Girls have been closed. Egyptians have learned to value education for their daughters. This has caused all Mission schools for girls to be over-crowded this past year and a half. This caused no little tax on the resourcefulness of our American teachers. It has also given a wider opportunity for the message we are here to give. Perhaps Miss Lee's best work was done in her individual interest in the girls, and in her efforts to enrich and broaden their lives. She volunteered to teach them "Basket Ball." She organized a "Current Events" Club, which met in one of the recess periods. She

counseled the girls in their choice of books to read. Out of the rich store of her own life she gave them her best, and of the benefit it has been to these girls, none can estimate.

To visit her Bible Class was always a joy. The interest was keen and perhaps for that reason, the preparation on the part of the pupils thorough. A few weeks before her illness she asked me to be present at a review lesson in one of her Bible Classes. I was delighted with the recitation. Miss Lee was pleased with their knowledge, but her heart seemed burdened for the girls themselves. There were in that class fifty-five girls, and every one of them from a home of the better class here in Egypt, but very few of them from Christian homes. In Egypt one soon learns that a head knowledge of Bible truth does not mean a new heart nor a changed life. "No man can say that Jesus is Lord but by the Holy Ghost." When we face the tremendous possibilities for good or ill of a class like the one just mentioned our hearts often echo the cry of the apostle, "Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together in your prayers to God for me." To cure sin-sick Egypt and to help prepare these dear girls for their place in life we need to "speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Last summer Miss Lee was asked to prepare for the work of the class in Physics. She at once investigated the apparatus on hand. It all lay on a tiny shelf in the small room used for a Domestic Science kitchen. There is no labratory at present in the College. She planned to take a photograph of that shelf to keep as a souvenir. She set to work in earnest to get apparatus necessary to properly instruct the class. The sum of money which the College could place at her disposal was so small that her resourcefulness was severely taxed. Her enthusiasm for the future equipment of a real labratory was contagious, and still lives in the hearts of those to whom her bright, cheery, efficient life was an inspiration. May the Lord of the harvest thrust forth the young woman of His appointing to take the place left vacant by her call to "Come up higher."

N. B.—Miss Lee is a grand-niece of our dear Mrs. Harvey.

A TRIBUTE TO MISS LEE.

By Miss Huff, a co-worker.

When one who has reached the evil days of darkened windows and trembling keepers of the house, whose days have been filled with good deeds, it is easy to comfort ourselves and each other with the words of David: "Precious in the sight of the Lord is the death of His saints."

In meditating upon the vast amount of service he has been permitted to render unto the Lord and his faithfulness in the service, we are often led to believe that, upon being released from his earthly house, he has cried triumphantly, "I have fought the good fight."

When the little ones are taken from us before life has scarcely begun, the thought "Of such is the Kingdom of heaven," softens our grief.

But when one who has just passed through the years of preparation for life, has just began to struggle with clear seeing eyes and ears attuned to the message given by the Master, is called to come up higher, heads are bowed and colorless lips murmur, "The Lord giveth and the Lord taketh away."

The entering in of the year 1921 brought to the American workers in Egypt a deep sorrow for the last sad rite that one brother is called upon to perform for another was required of us to do for our fellow worker, Miss Eugenia Lee.

Her life among us had been one of inspiration in every point of contact. In all forms of athletics she led the way and by her enthusiasm made sports an active feature in the life of the College.

All social gatherings were brightened by her gracious mith and pleasant repartee.

As teacher, although the youngest in the faculty of the school and altogether without experience, she was able to carry

home to the minds of her pupils all ideas in a most forceful and interesting manner. Her Sabbath School class was ever well attended and always with well prepared lessons for never was the interest of the class permitted to flag. Each Sabbath was linked to the next by some original idea given to the pupils to be worked out for the next lesson.

In the Bible classes taught by her the interest was so great that children would cry if forced to leave their class rooms on the days when Bible was taught although perfectly willing to miss any other line of study.

Her vision was far reaching, her comprehension of the needs of girls profound.

Greeks, Jews, Moslems and Christians sat side by side, during the short, impressive service that was held in the Central Mission Church, to do honor to the passing on of this young woman.

The message of the entire service was that of the living Savior and the home eternal.

Who knows but that her death carried a deeper, more abiding realization of the plan of salvation to those girls, many of whom had never been inside of a Christion church before nor had attended a Christian funeral, than a life time of service?

In the years to come our hearts may be able to add with the fervor that comes from the belief of realization: "Blessed be the name of the Lord."

Today our hope is in the command: "Stand still and see the salvation of the Lord."

THE SULTAN'S VISIT TO ASSIUT.

The visit of the Sultan of Egypt, Fouad I, to Assiut in January was so important and interesting an event that a few impressions of it may be appreciated by friends at home.

One must begin with the decorations. These made their first appearance long before the event, and gradually accumulated until a notable array of arches, flags and electric lamps made all the principal roads gay to behold. Egypt is an ideal country for a "fantasia." Even in the season when showers are possible there is little to be feared from rain, and the blue sky and golden sunshine, blue-green palm trees and bright emerald fields, make a beautiful background to the red and white that are mainly used for decoration. Red and white poles carried strings of small flags, each with the Egyptian crescent and stars in red on a white ground. Imposing arches built of wood and painted canvas were erected at every street corner. The handsome white houses of wealthy residents had large red flags floating from flagstaffs on the roofs, and small red flags in lines and festoons on the walls. At sunset on the day of the visit the roads were converted into long pergolas, with endless strings of little flags for foliage, and chains of colored electric lamps for flowers. The arches of welcome already referred to were a specially interesting part of the display. They were very large, numerous and elaborate. One was in the form of an Egyptian pylon (temple gateway), flanked by tall obelisks. It was carried out in an excellent imitation of grey granite, and had figures, such as one sees on the ancient monuments, painted on it. Another, which stood near the Sultan's landing place, had Arabic lettering and various Egyptian symbols—the scarab, etc. It was lit up from inside so as to be visible after dark, and was perhaps the most original feature in the decorations.

The American Mission fell in with the general desire for decoration and made a suitable show of bunting. Considerable difficulty centered round the great clothes questions. As the time drew near rumors flew faster and faster regarding the number of frock coats and silk hats that must be produced, and it was even suggested that one of the senior missionaries might have to retire in the middle of the ceremonies and vacate his frock coat in favor of a needy brother. Miss Lillian, whose Orphanage is now very full, had 135 orphans to put somehow or other into uniform dresses. However, the occasion produced ingenuity and energy enough to overcome all ob-

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stacles and receive the Sultan in a creditable manner.

I did not witness the visit to the College, but I was at the Hospital when the Sultan called there, and can testify that the scene was very picturesque. Half an hour before the time fixed for the visit everything was in apple-pie order. Carpeting was laid from the outer gate to the door of the Hospital, plants stood along the white corridors and on the staircase, Miss Bennett and the nurses were in spotless uniforms, and every Hospital worker from Dr. Henry down to the smallest of the binat was spick and span. At last shouts of welcome in Arabic from the men below, and the raising of the shrill, indescribable "joy cry" by the women upstairs, announced the arrival of the distinguished visitor.

He was met at the entrance by Dr. Henry, Alexan Bey, and the resident doctors, Dr. Pollock and Dr. Fareed, and was led upstairs by Dr. Henry, followed by a long array of ministers, officers and gentlemen. These included Mohammed Tewfik Pasha Nessim, Prime Minister; Mohammed Pasha Tewfik Rifaat, Minister of Public Instruction; Mahmoud Pasha Shoukry, head of the Sultan's household; Said Pasha Zoulfikrar, Grand Chamberlain; Mahmoud Pasha Shoukry, head of Private Wakfs (mortmain lands) of the Sultan. At the head of the stairs the Sultan was met by Miss Bennett, and was then conducted to a reception room that had been artistically arranged with borrowed rugs and chairs—green and scarlet, blended as Egypt knows how to blend them, being the prevailing colors. Here, standing on a dais, His Highness received a short address of welcome from Dr. Fareed, and was presented with a brief report of the history of the Hospital. After being offered refreshments and writing his name in the visitors' book he was shown over the wards and left the Hospital, a guard of honor with drawn swords lining the path from the gate to the carriage.

The reception at the College—which had been opened earlier than was intended for the Sultan's visit—passed off very well I was told. All the students were present, and also the day scholars from the Pressly Memorial Institute; the girls standing on either side of the stairs at the main entrance, and the boys and young men in a semi-circle beyond. The handsome College buildings looked extremely well. Persian rugs were laid on the steps, and there were decorations of flags, palms, etc. As the Sultan approached the boys greeted him with shouts of "Long Live Sultan Fouad!" (in Arabic). Passing up the steps he stood at the top while a student of the College and a little girl from the P. M. I. delivered short addresses of welcome. He was also presented by one of the girls with a beautiful bouquet. After being taken inside the College and offered refreshments he was shown over Science Hall. The Sultan seemed pleased with his visit, and kindly left a memento in the shape of a gift of £125, the money to be invested and the income used to provide prizes for the best students. The gift will be shared with the P. M. I.

The outdoor scenes were extremely interesting. I stood in a block at the railway crossing and watched the crowd with delight. A square of Egyptian soldiers in blue cotton uniforms, armed with rifles, guarded the crossing and held back traffic. Mounted officers moved about inside the square, and outside was a motley collection of human beings and animals representing East and West in fine variety. Most of the men were in robes and turbans. A few were in Western dress. Beside me was a beautiful horse, almost human in its gentleness and intelligence—one sees some very fine Arab horses here—and close to it were two camels looking very much surprised at their surroundings. There were numerous donkeys, of course, and a cow lay in the roadway waiting quietly till the extraordinary events passing around her should be over.

The Sultan's procession was a fine sight. The long road was cleared for him and guarded by soldiers at every few yards. First came several motor cars filled with Egyptian notables. Then an officer on a white horse followed by four men riding abreast, also on white horses, carrying pennants. Then a great

body of soldiers riding at a fast trot, preceding, surrounding and following the Sultan's carriage. After them came a handsome pair-horse carriages, each with its footman sitting stiffly beside the coachman. Last of all a rider in Eastern dress on a running camel, swinging along after the procession at a good pace. Whether arranged or not, it was an artistic and well-staged conclusion.

E. R. BALLENY.

SUDAN

Mrs. R. L. Edie, Editor.

MY TRIP UP THE NILE.

By Mrs. J. A. Heasty, Doleib Hill.

Come with me from Shellal up the Nile to Doleib Hill and see Egypt and the Sudan as they appeared to a westerner who has recently arrived from the metropolitan city of the world with its continual rush, its sky-scrapers and swiftly flying subways.

What a relief it was to get on the Sudan government boat and into a comfortable cabin where we could have a real rest and enjoy the cool breezes from the river and the gorgeous moon-light nights after the hot dusty trip across the desert where we had been couped up in a small space on a little train and had scarcely had any rest since leaving Cairo twenty-four hours before.

On either bank are the square or rectangular mud walls with an opening in one side. Houses! you say. Yes, actually the homes of great masses of Egyptians. Not the modern bungalow but merely a mud wall with flat roof, if any at all, and neither windows nor doors, only an opening in the wall through which the natives pass in and out to their daily routine of work.

Look at the farms. Not the vast acres of cultivated lands of the western farmer but only a small irrigated patch of land stretching back a few rods from the river. Notice the farmer till his soil and cultivate his crops by means of the hoe. You notice no space at the end of the field for turning around with plow and team for every inch of ground right down to the river's edge is used. You don't see the modern method of irrigation even in a land where they have to depend on irrigation entirely. In some places the water wheel drawn by a yoke of oxen is used, while in other places the water bucket is filled by hand then lifted by means of a weight on the opposite end of the stick, then emptied into the trench.

After two nights and two days on the boat: behold the City of Halfa where you get a real taste of the burning rays of the African sun. Look at the comfortable train with its separate compartments and electric fan which helped you to breathe as the sand swept in through the closed window as the train moved slowly through the African desert. In the distance, stretching out on the horizon, behold Khartum, the Capital of the Sudan, with its artistic statue of Gordon facing the south, the hope of the Sudan. Stop here and rest your eyes on the beautiful green foliage and flowers of the Khartum park, in the midst of a great desert, also acquaint yourself with the missionaries before the boat is taken for Doleib Hill and you start on an eight-day trip and travel but five hundred and fifty miles.

You travel but a day and stop at one of the numerous wooding stations along the way. Here you may go ashore for a little walk or stay on the boat and watch the native deliberately lift one stick then another which he placed on his shoulder or balanced on his head and carried to the boat.

Look at the bank on the right. It appears grayish; yes, it seems to be moving. It is literally alive with birds which were so tame that they often paid no attention to the boat when only a few rods away. This is indeed the land of the rustling of wings. You do not merely see flocks of birds but literally swarms of them which vary in size from the smallest sparrow to the largest cranes. Do not look too long at the birds for fear you loose sight of the animals of a more vicious nature. On the bank is a crocodile sunning himself in the African sun. At the end of a grassy island you see six or eight hippopotami lift their huge heads out of the muddy water. In the distance behold a herd of antelope

peacefully grazing on the African prairie.

You may now amuse yourself for some time watching the hair dress of the natives. Here is a native who has his head completely shaved except a narrow strip from the center of the forehead to the crown of his head, there is another with a space two or three inches in diameter above the left ear unshaven, in the center is one who has his hair plastered with brick dust and worked into beads. To the right is one which requires as much time as any to dress. Her hair is braided into very small braids all over her head varying in number from fifty to one hundred braids.

In the distance behold, Doleib Hill, the most welcome sight of all. Not a bare space on the African desert but a green mound covered with Doleib Palms, Heglig, Banana, Orange, Lime and Eucalyptus trees and situated right on the river's bank where you can watch the gorgeous sunset on the opposite bank reflect its rays into the Sobat.

SUDAN NEWS NOTES.

We are rejoicing over the baptism of Saida, one of our girls in the Girls' Boarding School. She has been with the school for a number of years. She had been picked up by Dr. and Mrs. Giffen when she was a very small child from most unpromising surroundings. When the school was opened she was placed in school. She left school when in about the fifth grade. She was out of school a few years and experienced a good bit of the world. She came back last year and begged to stay at the school in order to get away from the unwholesome air of her home. She began sewing for the school and has been kept busy all the time. She now teaches the girls the Sudanese embroidery, too. She has been asking for baptism for some time but it was necessary to go through the governmental requirements before she could be baptized. There has been a real change in her life and we are hoping and praying that she may be a blessing to others.

Some of the women in the villages have been asking Miss MacKenzie if she will not teach them how to sew. This just opens up another channel of approach. Some might be reached in this way who would not listen to the Word otherwise. Their own garments do not require much sewing but they want to know how to make their children's clothes.

The sewing class in the Girls' Boarding School have been learning to make some of their own clothes. They are beginning on dresses now. Some of them have done very creditable work.

Miss McIntyre is glad for the prospect of a native Bible woman to assist her in her work in Omdurman. She has been struggling along all year alone and trying to open up the work there. The field is ample for two native workers.

The English women of the three cities have organized a Service Guild whose purpose is to learn more about the Sudanese women and their needs with a view to helping them to better things.

UNA COIE.

DR. McCLEERY ARRIVES AT DOLEIB HILL.

Doleib Hill has been without a physician since Dr. Gilmor was forced to return to America on account of health over a year ago. The last mail boat from the South brought letters telling how glad the missionaries of that station and also the natives themselves were to have another doctor arrive. Dr. McCleery's boat arrived about the middle of February at Malakal. Mr. Guthrie and Mr. Heasty had come down from Doleib Hill to help them transfer to a smaller boat and make the remainder of the trip. Mr. Oyler, writing on the 25th says:

"In my last letter I mentioned the fact that Mrs. Oyler was not well. We at first thought she had acute indigestion, but it continued too long for that. We were certainly relieved when Dr. McCleery arrived. Mrs. Oyler is better now and is able to be around again, though she does not feel very strong."

Rev. and Mrs. Oyler and the children will be passing through Khartum on March 21st enroute for America on a well earned furlough. Dr. and Mrs.

Giffen from Khartum and Rev. and Mrs. Smith and family from Nasser also leave for America this year. The Sudan Mission will then only be occupied by missionaries in their first term with the exception of Miss Elsie Grove in the Girls' Boarding School at Khartum North, Mr. and Mrs. Guthrie at Doleib Hill and Dr. and Mrs. Lambie at Sayo, Abyssinia.

The people of Khartum showed their high esteem for Dr. and Mrs. Giffen and their appreciation of the helpful service they have rendered by giving them a farewell reception. The following is taken from the Sudan Times:

"On the occasion of the imminent departure of Rev. Dr. and Mrs. Giffen of the American Mission in the Sudan to America on furlough, the members of the Evangelical Church at Khartum held a farewell tea party in their honor at the residence of Mr. Riad Andrews yesterday afternoon. Addresses suitable to the occasion were made by Mr. L. B. Jureidini (Editor of this paper), Rev. Abdou (of the Coptic Church) and Rev. Taufik Geyid (Pastor of the Khartum Evangelical Church). Rev. Dr. Giffen responded in a very impressive speech expressing thanks on behalf of himself and Mrs. Giffen and addressing words of wholesome advice and exhortation to those present. Dr. and Mrs. Giffen are leaving Khartum on Friday, March 18 and expect to be away from the Sudan for about one year."

Khartum Station received no news from Abyssinia this last month. Nasser reported all well and a great rush of medical patients for Dr. Maxwell. The same news came concerning Dr. McCleery at Doleib Hill—thirty to fifty patients a day at the end of the first week.

Mr. Oyler reported that "the Duke of Sutherland and Lord Maidstone gave the mission a call on their way up the river. We had not been expecting them. Lady Sutherland gave David a five-pound box of chocolates and so you may be sure she made a hit with him." We also heard that Mr. Guthrie shot a hippopotamus.

A letter from Dr. and Mrs. McCleery we pass on almost in entire although we regret that he did not tell us about falling into the river or getting bitten by a dog and some other items of peculiar interest. The letter follows:

Somewhere in the Sudan,
February 11, 1921.

Dear Friends in Khartum:—

We are only twenty-four hours behind time so have no idea when we will be meeting the other boat to send this back to you. Will have it ready whenever we get the chance and I think we are scheduled to meet them today.

We have been having a fine trip all the way. Nobody gets excited if we are held up for a few hours on a sand-bar and that has happened several times. We have a very nice crowd with us. There is ex-General Biddle who was in command of a training camp for Americans in England. He is from Detroit and the only other American besides ourselves. There are several British officers who have all been very nice. One of them is on leave from India and he and his mother are taking the trip up the Rejah for the pleasure of it. She and Mrs. McCleery are the only ladies aboard so do not lack for attention. She is the lady who came on board while we were waiting the other day. Her son and I took an hour's walk inland the other morning while the boat tied up for a while to take on freight. It was on an island and the soil certainly looked fertile.

We have enjoyed Mr. Haddow's company very much. He has spoken so many times of the help given him and he sure appreciated it. He knows no Arabic and says he was having lots of trouble with baggage, etc. He has told us many interesting things about his work down (I mean up) there in his station, how he had to live on ants part of the time during the war, etc.

We are seeing many animals of all sorts. Dozens of crocodiles, of course, and the men have killed several of them. We also saw several hippos, even seeing three of them near Kosti, which Haddow says is farther than they usually come down. This morning we saw some pelicans for the first time but have been seeing thousands of cranes and ducks etc. Hope we may see an elephant and

some monkeys and we will be satisfied!

The royal boat was at the same wooding station with us last night, i. e., the boat on which the hunting party is traveling. General Biddle was over to dinner with them but for some reason they did not ask the rest of us. Guess they had not seen our passenger list.

We have been enjoying the books immensely and some of the other passengers have also been getting the good of them. Have also been trying to write to everybody we could think of as we will have less time for letter writing after we get there.

Both of us are in the best of health and enjoying the trip. There is only one dog on this boat and he is too small to bite. I still fell that we are going straight North. Guess I'll never have any sense of direction.

Sincerely your friends,

JOHN M. AND PEARL M. MCCLEERY.

GIRLS IN TRAINING.

As the girls came trooping in with happy faces to "salaam" on their teachers, there was one at least who looked anxiously for the fourth and fifth year girls to appear for she had planned that the training class girls from the fourth and fifth years should aside from their year's work and methods work do practically all of the teaching in the first, second and third *tahdeery* (lowest Primary). For this work she must have several girls and it was hard to tell how many of them would be engaged and even married by their people while at home during the summer. Seven girls wished to be trained as teachers, one Copt, three Christians, one Mohammedan who has asked to be baptized, and two Mohammedans. These girls are responsible for the most of the teaching of eighty-six children in these three grades. The training class girls do very good work considering the amount of training they have had; of course there are days of discouragement when nothing seems to go right.

And now that the Bible lessons are over and you have been introduced to the girls and their pupils no doubt you would like to go with me into Fatima's room and watch her teaching the little tots to count and to read and write the numbers. "What are they doing with all of those very small flat seeds?" you ask me, those are the seeds of the acacia tree which Fatima has discovered to be much better than pebbles for teaching the children to shape the figures so that

1. Children Taught by the Training Class.
2. Training Class in the Girls' Boarding School.
3. Sudani Embroidery Class.

they will find it easier to write later, and it keeps one group busy while she works with others. The head of the school was very much surprised one morning when coming down stairs to see Fatima industriously engaged in picking the seeds. In a surprised tone she said, "Fatima, what are you doing?" and Fatima replied, "Oh, these are for my girls." Materials for busy work are scarce on the mission field and why teach them to use what they can not get later to use in their schools? However, some

kind friends have sent me some different kindergarten supplies and I delight in giving the children little surprises once in a while. I always let them keep these little gifts after they are made consequently I am usually their best friend for days. I wish the givers might see the children's faces for they would be fully repaid for their kindness.

Now let us watch Ruth teaching them to read from their books with the help of the blackboard very much as our American boys and girls learn to read with the sentence method at home with a phonetic period separate from the reading lesson. Many of the parents, however, skeptically shake their heads because they are not first learning their alif, bey, very much as we used to spend hours learning our a, b, c's.

The bell has again rung so let us pass to Bakheeta's room and listen to the efforts of these children as they try to master the strange new sounds in their English lesson, and so we could continue to visit the different rooms where the girls are teaching but you may be growing weary so we will go on to the last period of the morning but before doing so let me call your attention to the fact that these children are all very busy even where there are three groups in the room; this was such a hard lesson for them to learn, as they are accustomed to spending so much time with idle hands, that we call special attention to it; one day when the missionaries were at a station meeting a caller came and as I had to talk through an interpreter it entirely escaped my mind that one of the pupil teachers who had second tahdeery was sick and no one had been told to take her class. About fifteen or twenty minutes later I remembered and went quietly to the class; to my surprise I found that the children had settled down after recess without any teacher and had taken their slates as it was their arithmetic period, and had gone quietly to work without any noise or talking; can you realize what that means in this land where they always want to study aloud and accompany it with the swaying of the body?

And now for the story, let us go into the room a little early so that we can watch the eager happy faces as they gather into the one room to hear one of the pupil teachers tell the story for it is the day for the story hour and these children enjoy such stories as "The Three Little Pigs" as much as our own American children ever did. Can you hear that breathless "haraam" (what a shame?) as the first and second little pigs are devoured? These girls need to have a taste for good literature developed as there is very little in the Arabic for them. The pupil teachers have learned to translate the stories from the English into the Arabic and tell them very well, especially if they can forget that the teacher is in the room. The little ones are very good at imitating their elders in tone and gesture and all are eager to be given the opportunity of re-telling the story.

The first and second tahdeery do not return in the afternoon for the pupil teachers have not had all of their lessons and then, too, they must learn to sew, crochet, and do the Sudani embroidery, iron, bake, etc., if they wish to teach in this land for the children need better training than their parents have had.

I hope my readers may some day be able to make a real visit to the school in place of this imaginary one which has been so imperfect.

E. Viola Grove.

SUDAN NEWS NOTES.

The month has brought us still more recruits. Mr. and Mrs. Gephardt arrived in Khartoum on January 10th and Dr. and Mrs. McCleery on January 17th. The Gephardts are to be located in the Boys' Home—our first specialists for the Industrial Department. At present they are living in Omdurman, devoting their attention to language study. As I write, the McCleerys are on the Nile enroute to Doleib Hill, where there has been no doctor for a year.

Mr. and Mrs. Russell have reached Egypt and will remain there until June when the boat service to Abyssinia is resumed.

Dr. and Mrs. Maxwell reached Nasser on a Friday night. They began work in

the clinic on Monday morning with thirty patients in attendance. On Tuesday there were fifty, some having come from a long distance. Nasser had been without a doctor for about two years. The clinic has been kept open and the missionaries have done all they could to relieve the pain and suffering of the patients—even to amputating a hand with a safety razor blade. But a layman works within close limits and it must have been a happy day for the Nuers when word went out that another doctor had arrived.

How many young doctors have thirty patients the first day they hang up a shingle with a sixty-six per cent increase on the second day? And these people do not come to the doctor unless they have something serious the matter with them. What a chance it is to serve suffering humanity.

Viscount Allenby as he was passing the Girls' School in Khartum North.

H. E. the High Commissioner to Egypt, Viscount Allenby, has paid the Sudan a short visit, coming to inspect the dam projects at Makwar on the Blue Nile and Gebel Auli on the White Nile. This work is now well under way with thousands of workers at each place. Lady Allenby accompanied her husband and they were honor guests at a Palace Garden Party. There were also demonstrations in Omdurman and Khartoum North.

The Rt. Rev. Mr. Gwynne, Bishop of Egypt and the Sudan, has instituted a union prayer service in Gordon Chapel for English and American missionaries. The Church Missionary Society and the American Mission have always worked together in harmony and have allotted the field so that work does not overlap. These meetings will do much for our cooperation. The first meeting was addressed by Dr. Giffen who discussed the plans of the American Mission for Khartoum.

The Rev. Mr. Oyler has recently made an overland trip of more than a hundred miles, preaching in the villages. This is the first time that most of these people have ever heard the Gospel or have been in contact with the missionaries at all. The trip likely cannot be made again until we have many more missionaries. There are thousands of villages in the Sudan, which have not been visited even once. While he was out, Mr. Oyler called on the Shilluk king.

The government has recently opened a maternity hospital and school of midwifery in connection with the hospital in Omdurman. Miss Wolfe, an Englishwoman of some years experience in similar work in Egypt, is in charge. This is a great blessing to this land of cruel ignorance, where infant mortality is so terribly high. Although not a Christian institution it can do much for God's children. Will you not pray that the women of Omdurman will respond to this advance step on the part of the government.

Last year Dr. Giffen made a trip into Dongola Province, the first time a missionary had visited it. He returned this month from a second trip. An Egyptian evangelist, unordained, has been itinerating in that province for two years and has found the people very accessible in spite of the fact that they are very bigoted Moslems. He is the only Christian worker there. Dongola is one of the largest and richest provinces of the Sudan. It was the center of the old kingdom of Merowe, once a stronghold of Christianity. The people are anxious for schools and hospitals. In Kareima, a large town across the river from Merowe, the capital, the people have offered to pay all the expense of opening a school and employing a teacher if we will take charge of a school among them. This is but one of many splendid opportunities but we do not have workers to send, either American or native.

The scarcity of native or Egyptian

helpers, both men and women, is a very serious problem. While you pray for the remainder of the 407 pray also that these others may be thrust forth into His harvest field.

One of the advantages of being located in Khartoum Station is the pleasure of meeting the many representatives of other missions who pass through enroute to their fields. They are American, Canadian, English and Australian. They usually have to spend several days here as we have only two trains a week to the north and two boats a month to the south. One is always impressed with their anxiety to push on to their stations, isolated and trying as these may be. They all tell of present opportunities. And they tell of tribes beyond their reach which are still untouched. Africa is so big and so needy!

RIED F. SHIELDS,
Omdurman.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

"TO ANOTHER THE GIFTS OF HEALING BY THE SAME SPIRIT." 1 Cor. 12-9.

I had the privilege of helping in Rev. J. M. Hickson's Mission of Healing in Delhi; he told me that he had lately made a tour of the Episcopalian churches of America. He is a Church of England clergyman and his meetings are held in the church until they overflow, usually the church yard, too, is filled and he walks about among the groups there and lays his hands on their heads in blessing and healing. He travels alone but in each place plans a simple but effective organization, ten or twelve Secretaries outside the door who register the people and distribute tickets of admission to those desiring healing, the ushers present them at the altar and a band of intercessors are all the time in prayer. The atmosphere is deeply spiritual, everything is done quietly and in order, he first speaks to the people very plainly and simply on the power of God in Christ to adjust the spiritual life and heal the body, then the ushers take forward to the altar those desiring healing and he walks along the line and lays his hands on each one and prays for them and they pass out quietly through a side door and others take their place. There is nothing spectacular; Mr. Hickson evinces no anxiety as to the result, rich and poor, high and low flock to him, it seemed like the days of Christ on earth. Christians and non-Christians come; in Lahore a paralytic was healed, in Delhi a club-footed child, in Dehra Doon a Havildar borne of four came out walking. Sometimes the healing is instantaneous, sometimes gradual; there is spiritual blessing for all who will receive it; he believes that bodily healing should be a part of every church service.

Mr. Hickson is a very sane, matter of fact person, but full of faith and of love for Christ and suffering humanity. He visited the hospitals in Delhi on invitation and went up and down the wards praying for the sick ones. He also went through the bazaars laying his hands in healing on the people. He is careful to tell all the people that he has no power in himself, that the Healer is Christ. He works from nine in the morning till seven in the evening most days, hard work. He does not discredit medical science, but rather seeks to co-operate.

JEAN MORRISON.

A TRIP THROUGH INDIA.

It was the great privilege of Miss Hadley, Miss Mukerji and myself (Mary R. Martin) to be sent to visit Bible Training Schools in other parts of India for Zenana workers, i. e., Bible women. Aside from the information and helpful hints we received in the line of our special errand, we saw much that was very interesting.

The Bible Training School at Muttra conducted by the M. E. Mission is most efficiently carried on under the care of Miss Clancy. That name by the way stands high in Methodist circles. This family is a striking illustration of the power and influence of godly parents. The father, now over ninety, was one of the active "minute men" of their recent Centenary movement. I once heard Miss Clancy say at a Teachers' Conference that her mother had brought up eleven

children and had treated no two of them alike. When I repeated this to her brother, he said, "Yes, mother was a great believer in individuality." That mother has been in heaven many years, but the daughter still quotes the wise teaching and comments of her mother, which not only she, but those to whom she has passed them on, still find most helpful. Is it any wonder that besides the active services of the others in the home-land, two sons, a daughter and a grand daughter gave their lives to India? It made me realize afresh how much we, my brothers and sisters and I, had lost in having to live on the other side of the world from our parents during the formative years of our lives.

Mukti—Bands of Bible Women with Tongas, leaving for village preaching.

The Muttra Training School has a good block of buildings well adapted to the work. The money for these was given by the W. E. Blackstone family. The teaching and training are thorough and comprehensive. There are an English and a Vernacular Department. For the English work of course they can come from all over India, but even for the Vernacular Department, since the work is done in the Urdu and Hindi languages which are largely used in Central and North India, they had pupils from the Himalayas, Benares, Gorakhpur, the Central Provinces, the United Provinces, the Panjab, and even a few from South India, though these found it difficult because of having to learn the language. They have them from the Baptist, American Presbyterian and United Presbyterian, Church (of England) Missionary Society, Wesleyans, Zenana Bible and Medical Mission, etc., as well as Methodists—during the last year from as many as eleven Missions at one time. On account of language areas it is the only one of those we saw to which we can send pupils.

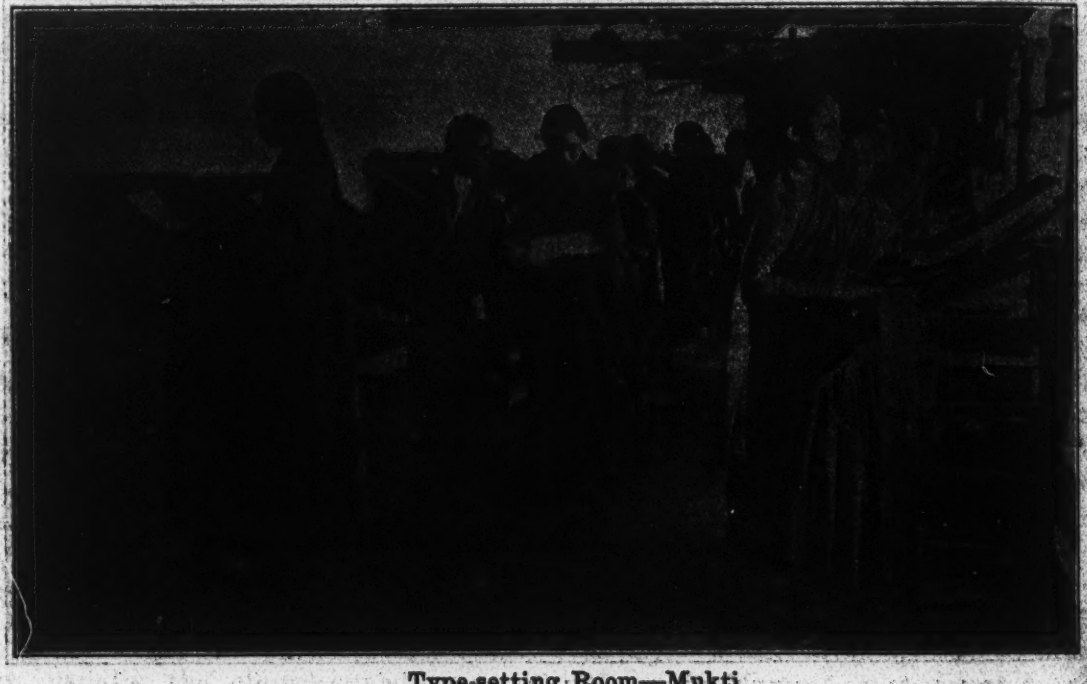
In all the schools we saw, three things were stressed. First and foremost of course was a thorough knowledge of the Bible itself and the fundamentals of our faith. In the next place they were taught how to teach this—how to tell a story, how to interest them, and hold their attention, how to emphasize and bring out the important lesson. In the last place they were taught briefly and warned of some of the evils in the false religions. This is not only to enable them to meet arguments but to give them a realization of the awful conditions and need, for, brought up as many of them are, in sheltered Christian homes and boarding schools, they know

little of the teaching of these and the evils are glossed over.

Supplementary to their class work, too, all emphasize the importance of practical work under the guidance of experienced workers, and definitely and systematically plan for that. Mr. Blackstone had recently given $270.00 to meet the extra expenses of just this part of the work and they were going to write for a motor car to use in this line.

We visited two other schools farther south which are most interesting.

Pandita Ramabai's wonderful institution at Mukti (Salvation) near Poona is well known. The Bible Training School is only one department of this institution which takes in all who are brought to them and cares for many hundreds of women and girls and babies and some boys, too. Besides the Bible Training Department there is the regular High School, the Kindergarten, the sewing and embroidery, the weaving, the printing presses and oil press, the Rescue Home, the Hospital with the Tuberculosis Department a quarter of a mile away, the babies' ward, the little children's ward. All this work is done by the girls and women. The Pandita had an expert machinist come and teach the girls how to handle the machinery and now they take the entire care of it and keep it on excellent order. The oil presses were attached as a sort of a by-product to make use of the spare engine power. The farm work, too, is all done by the women except the very heaviest work, for Mukti is a village with the farm lands all about and has the status of a village under Government which has appointed the Pandita as "lambardar," i. e., the officer responsible to Government for the revenue, etc., of the village. The boys, too, are taught suitable trades. So it is a hive of busy bees. No one is refused. Every one is received who needs help.



Type-setting Room—Mukti.

When we went, Miss Mukerji made a detour to get a convert whom she was asked to take to Mukti, a young Bengali girl of high caste. She came from a wealthy home in Calcutta where they had electric lights and fans, and servants to do everything for them. She had never done anything for herself. The first morning Miss Mukerji had to comb her hair for her. She told us how distressed and helpless the girl was when she tried to do it for herself. That same day a nameless babe was brought in. Only the ones in charge knew where the babe came from.

We were there over Sabbath and went

early to the church—a large stone building not yet quite completed. Though very plain as compared with churches in America, it is very neat and tasteful and by far the finest building in the place. They came in at all the doors from the various departments. It was interesting to note the various types. There were all sorts from the veriest wrecks of humanity showing very plainly how battered about they had been, to the refined cultured well poised Head Mistress of the Mukti High School who is a graduate of the Isabella Thoburn College at Lucknow. Her father had been a very bigoted Hindu Pandit, a teacher in the Pandita's school in the early days. The power of Christ as shown in the lives of His servants, the spiritual atmosphere of the school overcame his prejudices. After his conversion he was pastor of the Mukti church till his death.

I shall attempt no description of the Pandita herself for you have all read something of her life and the way in which God led her and fitted her to be His instrument in this great work. She lives a very simple life, wears a plain white garment draped about her and her food is very plain. She has a small room in the center of the community life. She could not do her work in such a place were it not that her deafness shuts her off. There she sits in the verandah, where all day people are coming and going, and works away at the translation of the Bible into Marathi at which she has been working for years. She has Jeremiah and Ezekiel yet to do. After learning Hebrew and Greek, before beginning the translation proper she spent some years in preparing an interlinear edition of five different translations of the words and idioms of the whole Old Testament and her preparation was as thorough for the New Testament. All the printing has been done in the institution by her own girls.

She now seldom sees personally any of the constant stream of visitors, but Miss Mukerji had known her before and arranged a brief interview which we felt was a great privilege. One is impressed by her simple unassuming manner and her humility. She dislikes to be praised and when I suggested she ought to write a complete autobiography for the sake of the help it would be to others she threw up her hands and said, "No, no."

Though not so well known, the character of Miss Sunder Bai Powar, a Maratthi lady of Poona and the work she is doing impressed us greatly. The tonga drivers did not know who 'Miss Powar" was but knew at once where to take us when we asked for Sundar Bai's house. Her parents were Christians and when she was a baby definitely gave her to the Lord for service. After years spent in visiting the zenanas she began to feel that she ought to extend her work by taking girls to train. She shrank at first from the responsibility and burden and made the plea she was happy in her work and doing all she had strength to do. But when the Spirit definitely faced her with the question she promised to obey, and through the years since, she has been led step by step from the three who first came, till, besides her own band of workers, and those who have married and are in homes of their own, and the sixty or seventy Bible women whom she has sent out so carefully trained that, as she said, the missionaries call them "sisters," "comforters," she now has three cottages with a "family" of twenty-five or thirty in each. We have a hint of her experience (for like Pandita Ramabai's her's is a work of faith) in the names she has given the families: "Ebenezer," "Berachah," and "Rehoboth." She had so serious an illness it was thought impossible for her to recover. Since that for the past year she has been confined to her chair yet she keeps up her Bible teaching. It would have been gratifying to you if you could have heard her insist on the extreme importance of grounding her girls thoroughly in the fundamentals of our faith so that they will not be led astray by the so-called "higher critical" teaching which is being brought to India even by some missionaries.

Oh that God would raise up many more leaders from among India's own, such as these two devoted workers!

Joseph Shahbaz Khan, son of the blind poet preacher Padri Shahbaz

Khan, who lives in Poona, discovered we were there and as there was not room for us at the Y. W. C. A. he and his wife and sister-in-law insisted on entertaining us and did so royally, and showed us Poona as we could not otherwise have seen it.

On our way down we peeped in on the Rev. J. H. and Mrs. Stewart at Agra and found them happy and busy in their work for our Christian soldier boys. On the way back we saw some interesting work the English Baptists are doing in and near Delhi.

The fellowship with missionaries and other Christian friends and the opportunity to see something of what is being done in other parts of India was inspiring and the memory of it is helpful as we come back to our own little corner.

MARY R. MARTIN.

NEWS FROM LYALLPUR. THE TOWN.

Just three weeks before starting to America for furlough is a rather exciting time in a missionary's household. One has been thinking about getting ready for several months and suddenly there is the realization that one must be ready within a few short weeks.

In general there are three items in this work of preparation. First the packing away of such things as are to be left behind so that they will be safe from moths, fish insects, crickets and white ants. All these beasts are waiting and watching to devour! Moths as you know are specially fond of woolens and leather. Fish insects like paper and silk; crickets feast upon starched muslins, and white ants like everything, especially wood and leather.

Second, there is the collecting of curios and small gifts which will convey to the home folks some idea of the things by which we are surrounded in this strange country. We have spent several interesting evenings in the bazar getting samples of the various lentils which the people use as food, articles of their dress, cooking utensils, and numerous other things.

Third, there is the problem of getting the missionary family a proper outfit in which to make the long journey. One desires to have sufficient style to keep from looking queer and conspicuous, and sufficient quantity to keep clean when there is no opportunity for washing clothes during a period of several weeks. After being away from America for seven years it is difficult to get the right perspective, but we do the best we can and are always grateful for the criticism of the ones last out from home.

Now this is all very commonplace, but through it all there is the wonderful thrilling idea that we are going home! We will catch step for a little while with those in whose dear company our lives grew and matured. There is the heartbreak of knowing that they will not all be there, but we cannot yet fully realize the vacant place; there is just the maze of pictures in which they all look as we saw them last.

We long to go and the time to start is almost here. May the joyful reunion which we anticipate make our lives more tender, and more such as the Master can use in His service.

MRS. J. H. COLVIN.

Dolls! Dolls! Dolls! the best place to get them is the Oak Park Church in Philadelphia, I know for I have fifty from there. Such beauties, English and Indian in Lyallpur were filled with envy and admiration. They were sent for the fifty little Hindu and Mohammedan girls in my city school and we will have our prize day next Wednesday and give them out. If I had five hundred I could give them away, all sorts of people have come and clasped their hands before me and begged for just one, the mother will put the babies out of their laps any time to get hold of a doll. These were so carefully packed that not a single one was broken. Our grateful thinks are due to the friends who provided these fascinating doll babies for our little girls.

The school is growing slowly, our great need is a proper building, the Inspectress speaks in high praise of the teaching staff, and the children are real little spreaders of the Gospel; two little sisters, Sikhs, were taken at Christmas

time to their grandfather's house, the first thing they did was to climb up on his knee and sing a Psalm and tell him a Bible story, he forbade their attending the school where these things are taught, so when they came home their mother kept them out for a few days and wrote him a letter saying the children were not attending school, then she allowed them to start again, she had quieted his fears and considered that she had told the truth. Some of the mothers of these little ones belong to the League of Help and that gives us a double connection with the home. We get very well acquainted at the Club meetings and then I visit them in their homes and teach them the Bible. Miss McConnell is now taking over the school and zenana work as I am proceeding on furlough, will sail from Calcutta February 25th by the Nam Sang and from Hong Kong by the Columbia and should arrive in San Francisco about the 20th of April.

It will be nice to be at home but it is always hard to leave India, the cords of love and friendship bind us very closely to the dear ones in this land in which we are sojourners.

JEAN MORRISON.

LYALLPUR. THE DISTRICT.

After eight years spent in America, I find many changes in India, but two things remain the same—the need of India's millions for the Good News of Salvation through Christ, and the great need of teaching for the little ones, whom God has given us, who are scattered throughout the villages of the Punjab.

Since my return I have often wished for the "pen of the ready writer," that I might picture to you our work as it really is. I have found many things which filled my heart with joy, and some things which cause sorrow. Too often also I have been tempted to discouragement when brought face to face with sin among those who have named the Name of Christ. But discouragements should have no place in the heart of the messenger of Christ. And we need your prayers that we may never yield to this temptation.

When we were in Lyallpur City at Christmas time, we were invited to the home of some educated Indian Christians, to celebrate their twenty-fifth wedding anniversary. Several sisters of the bride were present from different parts of India, and as I sat and listened to the vocal and instrumental music with which they entertained us, and as I conversed with them, my heart was full of praise that these had been snatched from the idolatry and consequent sins of Hinduism. It would be a pleasure to introduce you to each one, but space does not permit. At the same time we met a goodly number of young women at home from school for the holidays, some students and some teachers. I found them just as sweet, and just as intelligent as many girls at home.

Very soon after, we came out to our work among the village people. At the first place the spiritual condition seemed remarkable. We went and held a Thank-Offering service with the women. They in their simple way told of their faith in Christ, recited some Bible stories, and some of them reverently led in prayer. Their Thank-Offering averaged about sixteen cents each, which for them was really a large sum. Their non-Christian neighbors testified to their honesty and uprightness as well. I thought as we taught them further, how wonderful our work is to be! It seemed well worth while to have come to this land for such a work as this.

Shortly after we were camped at a village where conditions were just the opposite. First we were not welcomed by the Christians, they seemed quite self-satisfied. Some of them did not know the first principles of the Atonement through the Blood of Christ, and we found among their number those who were committing gross sins. A man was living with a woman not his wife, and though he expressed a desire to give up the sin, the woman defiantly refused. What the outcome will be, we do not know, but we are praying for direction.

At another camp, a young woman claiming to be a Christian came to the tent with a dear little baby two months old. Our little daughter had the baby

in her arms and I took a picture of them. The next day I was told that the woman with the baby was not married to the man with whom she was living. You will rejoice, however, as we do, that the Holy Spirit seemed to be revealing to her her sin, and she promised that she would give it up. She will need much help.

We always examine the fathers and mothers of children who are to be baptized, to find out if they can keep the promises required. Two young mothers, mere children they were, did not know anything concerning why they were called Christians. The Bible woman and I spent a long time with them, with little apparent result, all they seemed able to say was, "We forget." I exacted a promise that they would pray, and ask God to make them understand, and we were praying for them, too. The next morning the light dawned in the heart of one especially, and she realized that being a Christian is not just a name. The other one was so dull she did not seem to be able to grasp the full truth, but her husband seemed to be a real Christian, so my husband baptized their baby, too.

I love to think of the women in our church at home as being co-laborers with us out here. Your work is just as important as ours. God help us each one to be faithful.

Yours friend,

CARRIE M. BROWN.

NEWS FROM SARGODHA TOWN AND DISTRICT.

In America I met a woman who thought that the missionary's itinerating was just a camping trip like a summer outing at home. I am sure she had in mind murmuring brooks, shaded grassy fields, and picturesque hills. Could she see the tents set down on dusty or sandy ground without a blade of grass or a tree in sight, in a perfectly flat country, near an ugly mud village surrounded by fields of sugar cane mustard or wheat, she might decide that we were not out merely on a pleasure trip.

We usually try to have the camp pitched near a branch of the irrigation canal in order to have a supply of water. One gets hardened to seeing people and cattle bathing, and clothes being washed in the water we drink, but flowing water is supposed to purify itself every so often, and we boil the water we drink. In some parts of the district the Salt Range of hills is visible from across the Jhelum river somewhat relieving the monotony of the view.

Moving day is always the greatest of our hardships. The usual plan is to get up early, pack up everything, have the tents taken down and loaded on camels or carts. Camels throw their loads;

Itinerating in India.

carts get stuck in the mud and upset, and often arrive very late at the next camping place. The campers have to sit or stand and wait till their baggage comes. The tents have to be set up and put in order by men who have walked ten or twelve miles. The evening meal is delayed or omitted altogether, and everyone crawls into bed tired out. Motors have helped the missionary in many ways, and now we are finding them able to revise moving day methods and relieve us of much weariness of the flesh. There is a two-wheeled trailer in the mission, and two trucks, one of them being used as living quarters.

Last year by the generosity of the 1st Church, Columbus, Ohio, we brought back to India a Ford and a four-wheeled trailer. We have fitted up the trailer to live in, and find our work greatly lightened, and comfort increased. There are beds attached to the sides of the trailer which stand up for moving and open outside when the trailer is standing. There are chests of drawers for clothing and supplies, a water tank with basin and drain pipe. The roof is adjustable, and can be raised or lowered for standing or moving. The trailer is covered with an old tent making one room at each end beyond the trailer. Besides the convenience of moving our camp outfit, and having it with us when we arrive, we are protected from the cold or damp ground by the board floor of the trailer.

We go about among the groups of Christians visiting as many as possible from each camp. We usually stay four or five days in a place. Under the law Christians have not been allowed to own land if they are of low caste origin, but many of them are now farming on the shares in the canal districts. The land owners are well pleased with Christian tenants as a rule. We consider our first duty the establishing of the Christian Church in the Punjab so that it can evangelize the rest of the population. Incidentally many non-Christians are reached by the Gospel message.

As India these days is undergoing an awakening, a seeking for a new life, so the Church is needing to be aroused to new things, and the message of the New World Movement is very pertinent. At one center we had a convention, holding meetings afternoon and evening for about a week. People are doing more praying and giving. Some are pledging the tithe, and some are promising to do away with the evil marriage customs of buying and selling girls.

Will you join us in praying for such an outpouring of the Spirit on the Church of India that foreign missionaries will not be needed to bring the Gospel to those yet unreached!

MRS. R. E. AYERS.

A DOUBLE WEDDING.

Please imagine a missionary camp pitched in the corner of a cotton field and facing a branch of an irrigation canal. The little village is at the left and somewhat back from the canal. This is in the new settlement region where the villages are small and the people intent upon farming. They know very little except what goes on in their own village. The coming of the Mission camp has reminded some of them that they are Christians, and they are also convicted that much goes on among them that is not consistent with their religion.

It is the last day for the camp to stay in this village. An unused tent is spread on the ground in front of the tents, and the villagers have assembled for a meeting. The district missionary and Indian preacher sit on chairs in the foreground. The men are huddled together at the right, the women sit apart and in the background. The missionary preached a plain and simple sermon on sin, God's mercy, and repentance. When the service was concluded every one turned their attention to a man coming through the fields. This was The Wealthy One who had requested that he be properly married to The Silken One before the camp should leave.

Another marriage was also to take place. The Fanciful One and The Little One were to be married, too. The Wealthy One approached and was told that the Indian preacher was ready to officiate, and would the candidates present themselves. The men pushed themselves out a little from their crowd, and the brides, without rising erect, shuffled over in front of the Indian preacher, and the ceremony began. When The Wealthy One was asked the all deciding question he faltered and said, "Not yet. I was engaged to another girl, and if I am legally married I will never get the money I paid for her." The missionary urged that the girl had married some one else and had nothing to do with the question in hand. Then he further pleaded that relatives were opposed, and if he were given time to visit them and explain they would be won over. He was given time to think while

The Fanciful One and The Little One were married without delay. After this ceremony was over more persuasion was used on the reluctant bridegroom, to which he yielded at last saying dejectedly, "thok chaddo" (drive the nail). The bride became more cheerful on hearing this, and every one breathed more freely.

There were no congratulations or special merry makings. The brides wore the ordinary working costumes of Punjabi women. They appeared daily at our camp in the same identical clothes the entire week of our stay there. They had none of the happy preparations that we always associate with brides and weddings.

We pity these unfortunate brides who are sold by their parents, bargained for, stolen, and quarrelled over for months before their marriage. Can Christian people do such things? These people call themselves Christians. They are very ignorant and unlearned. The District Missionary can visit them only once a year. An Indian teacher gives them a part of his time. He has nineteen such villages in his care and has to make a circuit of some eighty miles in order to visit them all.

Pray ye the Lord of the harvest that He may thrust forth laborers into His harvest.

MISS KATE E. SPENCER.

THE ROYAL VISIT TO AGRA.

His Royal Highness, the Duke of Connaught, arrived in Agra by special train on February 5th at 8:30 a. m. The Royal Salute of thirty-one guns was fired from the Fort, as he and his party motored to the Circuit House in the beautiful garden between the Taj Mahal and the Fort Guards of Aoyour from two Regiments, the "King's Own Scottish Borderers" and the 71st Punjabis (our Christian Regiment), were provided during his stay. His visit here was unofficial, and the Civil Officers of the Station tried to make it a pleasant one by planning visits to the Taj and other places of interest in and near Agra.

The parade in the Circuit House Garden on Sabbath at 10:30 a. m. was the public event of his visit, the presentation of new colors to the "King's Own Scottish Borderers" being the special feature, preceding the Church of England Parade Service. Tickets were allotted beforehand, showing the number of each person's seat, and all were in and seated half an hour before the Parade was to begin. A canvas canopy for the spectators had been arranged on a green elevation overlooking the Polo Grounds, where the Parade took place.

Shortly after 10 o'clock, the "King's Own Scottish Borderers" marched on to the grounds to the music of their brass band, and arranged themselves, two companies on each side, in straight lines, the brass band and Pipers in kilts, in the space in the center. The 71st Punjabis then marched in and took their position back of the bands in two long lines.

Promptly at 10:30, His Royal Highness and his Aid-de-Camps motored up and alighted just in front of the canopy. The troops stood at attention and the spectators rose while the band played, "God Save the King," and the Duke and the British Officers exchanged salutes. He was dressed in his uniform as Field Marshal, and looked well in it. His pleasing and gracious manner won all.

For the short church service which followed, the K. O. S. B.'s stood at ease to the left, their bands to the right, and the 71st came forward toward the center, completing the hollow square. Drums formed the pulpit. The Church of England Chaplain conducted the service.

All Military Officers, British and Indian, lined up afterwards, so that the Duke could meet them. He shook hands with each one, and asked the privilege of inspecting our 71st Regiment. He walked down both lines, looking at each one and speaking to some. This was indeed a great honor and our boys appreciated it. One of our Indian Officers afterwards spoke of him as "such a dear old man, with a fatherly face."

Again the cannon boomed, at 11 o'clock Monday morning as His Royal Highness took his departure for Delhi, the Capital.

E. Y. STEWART.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"THE GREATEST MOMENT IN MODERN HISTORY."

April 18th, 1521, Luther at the Diet of Worms.

The Quadricentenary Celebration of Luther at Worms is now being observed by the great Lutheran Church throughout the world. Inasmuch as we have had six months' study of "The Bible and Missions," there is an added interest why all Protestantism should join in the celebration of this notable event. The occasion is fitting for a review of the benefits secured to the world by Martin Luther's unshakable stand at the "Diet of Worms."

April eighteenth is exactly four hundred years since the Middle Ages and the Modern World stood face to face before the Diet of Worms. Three and a half years had passed since Martin Luther had nailed up his ninety-five propositions calling into question some of the Church's practices during the Middle Ages. All efforts to quiet the monk had only made him more determined in his position and more vigorous in his statements.

That a man is saved alone by divine grace through faith in Christ and not by man-made ordinances and priestly ceremonies was a matter of profound experience with Luther, and he could not be silenced by mere logic or by promises of bribes or threats of violence. The Pope threatened him with excommunication. *Luther publicly burned the document of the threat that had called down on his head the "holy curse" of the Church. Then he was summoned before the national assembly of the Empire itself to answer for his utterances.

The tribunal before which Luther appeared was the most imposing assemblage of Church and State potentates that could have been gathered in the world at that time. A century earlier John Huss appeared before such a body under very similar charges and was burned at the stake. Luther knew that, but he went fearlessly forward to the test. He knew that his writings simply gave expression to the deepest yearnings of multitudes of pious souls among his countrymen. The issue he left to God.

Summoned before the imperial court and called on before that brilliant array of princes and ecclesiastics to recant what he had said and written, the dauntless monk denounced as tyranny the papal system that had enslaved the Christian conscience; and then, in the spirit of a new age made a dramatic defense of his position, taking a firm stand upon the sole authority of the Word of God and closing with the memorable utterance: "MY CONSCIENCE IS BOUND TO THE BIBLE. UNLESS I AM CONVINCED BY CLEAR EVIDENCE OF THE HOLY SCRIPTURE, I WILL NOT AND CANNOT RECANT. GOD HELP ME! AMEN!"

Luther had arrived at a new principle of religious authority. This is called the formal principle of the Reformation. The material principle, justification by faith alone, Luther had experienced in his soul years before and had expressed many times by tongue and pen. Now at Worms he is seen to have taken the next step. He definitely rejects all other authority in matters of religion than the Bible, the Word of God. And from that day to this, Protestants acknowledge the Word of God to be the ONLY infallible rule of faith and practice. With the dramatic scene at Worms therefore Luther burns the bridges behind him. A Reformation from Rome is assured. The movement has reached the constructive stage.

"Democracy would never have appeared in Europe or America without Luther's stand at Worms."

The religious liberty to worship God according to the dictates of our own conscience, guaranteed in the Constitution of the United States rises directly out of Luther's position at Worms.

(*See April number for graphic illustration).

Luther was not a free thinker. He stands on the Bible. His conscience is bound to the Bible.

The most serious blow we can give to democracy is to remove the Bible from education, to neglect it in our homes, to question it in our pulpits. The world will be safe for democracy only when the Bible is honored and obeyed in every land and in all groups of society.

It was an imposing assemblage which Luther addressed at Worms. Imagination readily appreciates, however, that in reality his appeal was addressed in the name of God to an audience of the ages to follow. Times not yet born were listening. The spirit of modern liberty was conceived in the first quarter of the sixteenth century in the rugged soul of a medieval monk. It was born in the last quarter of the eighteenth century on the Atlantic seaboard of the North American continent. And now in this first quarter of the twentieth century by the grace of God it is coming to full maturity all over the world. Our generation therefore should gratefully commemorate the contest between the two eras that was staged at Worms on April 18th, 1521.

* * *

WELCOME TO FORT MORGAN CONVENTION.

Just a few words to let you know that Fort Morgan is looking forward with eager anticipation to your coming in June and is prepared to welcome a host of you with open arms. We have had the unique experience of preparing for the Convention on two successive years, but this has not in any way dulled the keen edge of our desire to have you, but rather whetted it.

Many of you will have a long journey before you reach us. Hundreds of miles of shining steel rails stretch between us and the heart of "United Presbyterianism" but our prayer is that powerful locomotives may bear you swiftly and safely to your destination. Once arrived you will have no further care. There will be no street cars to take, nor crowded city streets to cross, and you couldn't get lost if you wanted to.

We hope to show you the genuine brand of Colorado weather and we are sure you will be charmed with our fertile Platte River Valley with its acres upon acres of sugar beets, grain, and alfalfa, all watered by our excellent irrigation systems, and with the view of the loftly Rockies on our western horizon.

We expect to be able to serve four dinners—Friday, Saturday, Sabbath and Monday evenings for $3.00. The noon meals will be served cafeteria in our own dining room by the ladies of a sister church. The dinners will be served in the Methodist and Presbyterian churches. MRS. JAMES E. WORK.

* * *

NOTICE.

The Fort Morgan Convention is held in June in order to obtain for delegates the tourist rates on the railroads. The June number of the Women's Missionary Magazine will be delayed in order to give to our subscribers the editorial report of the Convention.

* * *

The Railroad Secretary of the Women's Board has an important message on page 663 for the delegate to the Fort Morgan Convention to read. See also the same in the United Presbyterian.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

IS THIS YOUR DESIRE?

EVERY WOMAN IN THE CHURCH A MEMBER OF THE MISSIONARY SOCIETY; and EVERY MEMBER IN ATTENDANCE AT ITS MEETINGS.

EVERY WOMAN IN THE CHURCH A POSSESSOR OF A THANK-OFFERING BOX; and MAKING USE OF IT DAILY.

WHERE IS YOUR THANK-OFFERING BOX?

Every Thank-Offering Box Should Be:

First. Kept in sight, as a constant reminder of God's goodness and mercy.

Second. A stimulant to liberal giving to the one who is able to place within day by day or week by week even the least valuable coin, or to those who can give larger amounts.

Third. Will drive selfishness and greed out of our hearts.

Fourth. Our use of it will encourage others.

Fifth. Will be a constant appeal from the millions who know not Jesus.

Sixth. A real blessing to all.

Our Thank-Offering Boxes Should Not Be:

First. Hidden away and forgotten.

Second. Set in a dark place where they are seldom seen.

Third. Considered as a toy.

Fourth. A place for only occasional offerings.

Fifth. A box from which to borrow any change when needed.

Sixth. A box that means nothing to you.

Never let a day pass by without our expression of gratitude for the many blessings we receive from His bountiful hand.

If you did not have sufficient number for each woman in the congregation, write today for the number of boxes you wish.

THANK-OFFERING POSTERS.

The Posters sent out last year to each president of Women's and Young Women's Societies and to the Superintendent of Junior Societies were to be used again this year.

The amounts of last year, were to be erased or covered over and the goal for this year placed in proper space.

If your Poster of last year has been lost or is soiled, please send to 905 Publication Building and a new one will be mailed at once.

Our desire is that each of the 1668 societies reported last year, and the new ones organized during this year use the Thank-Offering Poster.

Decide on a goal for this year and Pray and Work with that in mind all through the year.

If you can use another Poster let us know your wish.

SUGGESTIONS FOR THE THANK-OFFERING SECRETARY OF THE MISSIONARY SOCIETY.

Several secretaries have written asking for suggestions of topics to be used in preparing their part of the monthly program.

We rejoice that so many are being given a place each month to keep the Thank-Offering and the work it accomplishes before the members.

Never has there been a time when the call for more and advanced work was more urgent.

May more earnest work be carried forward in this department each month and then we can expect an abundant harvest next fall.

We would suggest the following topics in addition to the ones suggested in the January number of the Magazine, page 387.

1. What place should prayer have in the Thank-Offering movement?
2. How can the question of God's claims on the Christian's pocket book be settled?
3. How get all the women of the congregation interested in the cause of missions?
4. How can the Thank-Offering literature and boxes be effectively used?
5. How can the Thank-Offering De-

partment in the Women's Magazine be made helpful to your society?

6. What is the greatest need in the Thank-Offering movement today?

7. What should the giving of Thank-Offerings have an important place in every society, in every home, in every congregation?

8. Why should every society have a Thank-Offering committee and what are the duties?

9. Is it important to have a regular Thank-Offering program at the "Ingathering" and why?

10. How interest children in giving Thank-Offerings?

11. What should be done with the Thank-Offering blanks?

12. When should we begin to plan for the next "Ingathering?"

13. What is the object in urging the giving of daily or weekly offerings rather than annual offerings?

14. Does the giving of large Thank-Offerings lessen the amounts given as contributions through societies?

Have some topic discussed at each meeting. I wish any society answering number 5 or 6 would send your Secretary a copy. Many societies have splendid suggestions made at the monthly meetings if passed on would be a help to all the societies. Try it. Write me of any plans you have found to accomplish things.

AN OFFERING TO THE MASTER.

Bring an offering to the Master!
What, beloved, shall it be—
Worthy of His wonderous kindness
Who has given all to thee?

Bring thy best, for He is kingly;
Bring thy offering full and free:
Thou canst never match His bounty,
For He gave His life for thee.

Look on all His gifts around thee,
Gifts that make it joy to live;
Best of all, O regal kindness!
He has given thee power to give.

O to give with glad thanksgiving,
Freely, freely we receive!
Counting this our crowning blessing
That He gives us power to give.

—Selected.

WHAT HAS BEEN ACCOMPLISHED BY THE THANK-OFFERING.

We live in a materialistic age. Our thoughts and hands are so filled with the things of the present world, that we are in danger of forgetting its unstability, and that we have been called to seek a city that hath foundations. (Moreover we do not feel the spiritual urge as much as did a former generation). Our attitude seems to be, the things of the present must be attended to, our task masters of today must be reckoned with, the things of the future can wait a little for better attention, and God's day of reckoning seems far off.

Moreover we are disposed to take all the good that comes to us as our due, the due of the great American people, favored of the Lord, disregarding the fact that when God had chosen a nation to pass on His blessing to all the world, and they forgot Him and turned aside from His commandments He cast them off.

One thing accomplished by the Thank-Offering then is the development of a spirit of gratitude to the Giver of all good, by the call upon us, to day by day, realize our dependence upon Him, and the loving kindness and tender mercy with which He has persued us all the days of our lives.

The Thank-Offering box with its mute appeal for a daily gift for daily blessings has done much to enoble and spiritualize the women of our church and has proved a real blessing in every home where it has been welcomed and used.

Second. The Thank-Offering helps the congregation. It has developed the spirit of giving among all the people and Paul considered and spoke of giving as one of the Christian graces. Also it has kept the missionary fires burning here at home. In many congregations the missionary address given in connection with the Thank-Offering service is the only missionary address given to the whole congregation in the year. The facts are set forth, the appeal is made, we feel the need, and the gift follows. But many who never read a word about missions, who perhaps never talk about them except to speak lightly of them

cannot escape the message set forth so tenderly in connection with the pouring out of the alabaster box of love of the women, the young women, and the children of our church, and many have been stirred to interest and zeal in this work which our Lord left in our hands to do for Him. But there is a material side to this subject as well.

Third. The Thank-Offering has kept the Women's Board out of debt. In all the years of our work we have been able to close our books with all obligations met, and a small balance to our credit, because the Thank-Offering supplemented all our other giving, and when it was distributed to the different departments of work according to need we were able to face our work and the workers without a burden of debt.

The undesignated 1919 Thank-Offering was distributed as follows: To Foreign Missions, $64,500; Home, $14,000; Freedmen, $25,000; Indian, $4,000; Parsonage, $4,000; Ministerial Relief, $514.36.

Our Women's Board are a hard working band of women, giving freely, without remuneration their time to this work. Without the Thank-Offering we would have loaded them with a burden of debt, because all the above amounts from the Thank-Offering were needed to meet our obligations and pledges, in addition to the amounts given through the regular channels.

Fourth. The part of the Thank-Offering designated for Life Memberships has been held in reserve against a day of need and is used to do some definite big work. The Life Memberships purchased the ground for the Tanta Girls' Boarding School, and was used to enlarge and equip Tanta Hospital, a sum is invested, its earnings to be added to the principal to build and equip the Girls' Boarding School at Tanta as soon as building conditions become favorable.

The first of the Junior Life Memberships were used to endow four beds in hospitals in India, and one in the Jubilee Hospital at Henderson in our own land. Junior Life Memberships have also been set aside for the purchase of a much needed X-ray machine for Tanta Hospital.

Life Memberships the past year have been designated to equip and permanently maintain a kindergarten in the Girls' Boarding School at Tanta, Egypt, in memory of our first Thank-Offering Secretary, Mrs. Mary Clokey Porter. $5000 in Junior Life Memberships was asked for this purpose, but the boys and girls all over our church wanted a part in this, and they have contributed more than was asked.

Fifth. The Thank-Offering has raised our denominational standing. Today we have the enviable distinction of heading the list of all denominations when measured by our per capita giving, and the Thank-Offering has had no inconsiderable part in bringing this to pass.

The 1919 offering of $138,984.65 was sufficient to raise that standard almost a dollar a member. The 1920 offering of $165,500.00 is sufficient to raise it over a dollar a member. Is not the Thank-Offering worth while? Do we not each one want to have a larger and larger part in this wonderful work?

We last year laid a broad foundation for the monument we desire to rear in memory of one whom we all delighted to honor, the one who inspired and lead us in this work for so many years.

Shall we not each year set and reach a higher goal, not satisfied with that to which we have already attained, but pressing forward to better and higher things.

Mrs. W. H. Vincent,
Thank-Offering Secretary, Allegheny Presbyterial.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary, MISS IDA B. LITTLE,
1503 Dormont Avenue, Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

NEW Y. W. SOCIETIES.

Steubenville Presbyterial, Chester, W. Va.; President, Miss Jessie Bebout, 916 Phoenix Ave., Chester.

Wisconsin Presbyterial, Caledonia Y. W. M. S., 8 members; President, Miss Thelma Hamilton, Portage, Wis., R. F. D. No. 2.

Wisconsin Presbyterial, The Wallace Baird Society, West Allis, 11 members; President, Miss Ruby Chatfield, 576 65th Ave., West Allis.

WHO IS THE OLDEST?

Usually such a query finds hearty response when those questioned are in their early 'teens or younger. Perhaps the same question may find eager answers if the group questioned has neared or passed the four-score mark. But you, as an individual, are not supposed to answer, no matter how keen you are to tell off the years.

When was Young Women's work begun in our denomination? Do you know of a society organized before 1883, the year of the formation of the Women's General Missionary Society? It has been suggested that the "birth year" of the Young Women's organization may be discovered if some of our Magazine readers will tell what they know. Please respond promptly. The information desired is the year of the organization and its name. The list will be published in the Magazine. Who will be first to respond?

DID WE DO IT?

Young Women's Special Fund again. When the receipts are all in, the full answer can be given. $6600 desired. When the receipts of March were all in, $2578 were to our credit, $420 more than at same time last year. Perhaps societies could make the mind rest more easily if they disbursed their funds at least quarterly, each fund being three-fourths paid by January of each year. There is always one big guess by April 1st as to whether or not the year will close with a clean slate. "What is the Young Women's Special Fund?" is a frequent question. For the year just closed, it is supposed to have paid the salaries of the Bible women in India and of Miss Johnston, Miss McMillan and Miss Williams in America. There stations of work are Henderson, N. C.; Frenchburg, Ky.; and Los Angeles, Calif., respectively. Watch the Magazine—the July number first—to see if the same work is to be done by our Young Women in the new year just opening.

"MAKING OUR SOCIETY ATTRACTIVE."

We hold our meetings once a month in the homes of the different members. Meeting in the evenings so that all the girls who work through the day can attend.

Each meeting we have two or three readings or talks by some of the girls. The president usually asks one of the younger girls to read the Scripture Lesson, thus giving every one a chance to take part in the meetings. The roll call is answered by a verse of scripture. A new visiting, flower and membership committee are appointed each month. Our meetings usually last about an hour.

At the close of our program and business session we have a social hour, a light lunch consisting of two or three things being served. Sometimes we sew. This year we made two and one-half dozen of pillow cases for an over seas box.

This year we had our society divided into three groups. The Women's Society did the same and each committee from our society worked with one from

the Women's organization. Each committee had a social, silver tea, bake sale or something each month to make money for the societies. The proceeds were divided equally between the two societies. Every one took an interest and we made out splendidly. We had one social during the year for all the committees combined.

The social hour after the meeting and other social events have created much interest this year. We have a splendid attendance at our meetings and have gained eight new members this year. We take in the girls of the congregation as soon as they are twelve years old.

Our work has increased this year and we have hopes for a better year in 1921-22. MARTHA JACKSON,

Apollo, Pa.

THE PROGRAM AS AN ADVERTISEMENT!

The outlined program for mission study prepared and published by the Women's Missionary Magazine Committee is all that could be asked for and is indispensable after once being used, but could we not vary these programs from time to time by inserting individual ideas and by so doing guard against a sameness that is so apt to cause a lack of interest or even foster indifference. The Magazine Committee desires that societies adopt the programs to their particular needs.

Of course, we must not let ourselves be carried away with the idea that we go only to be entertained. The purpose of the meeting must not be forgotten. But can we not make our programs more attractive and advertise the meeting a little without losing sight of this purpose?

Business demands advertisement and is this not the Lord's business? The devotional service of the missionary meeting affords a great opportunity for deepening spiritual life and deepening spiritual life is the most effective of all missionary methods. Prayer, Bible songs familiar to all and the scripture lesson constitute the devotional part of the meeting and should form an important part of any program.

The scripture lesson need not be distinctively missionary to be effective, nor need it be long. A few verses or even a single text wisely applied will accomplish more than a whole chapter read without aim.

Current events of missionary activities, brief and well rendered, give all present a chance to take part and nothing sustains interest in a society better than to have all members working.

The talks or papers prepared on the subjects for study have much to do in making the program an interesting one. Those discussing these subjects must themselves be interested and come well-prepared if others are to be expected to be interested.

If there is talent in the society, solos and readings would lend variety and be enjoyable.

Occasionally, instead of the regular program or as an extra program something special can be given in the evening to which friends, not belonging to the society, are invited. A missionary pageant would give a splendid evening's entertainment. We enjoyed one evening meeting in our society by having different members represent the missionaries supported by the Young Women's Societies, each telling of her own particular work. It was a good substitute for personal messages from these.

There are various other means by which a program might be changed occasionally, giving it fresh inspiration. If a missionary society expects to live and grow, it must have a program that has life in it and real live members to carry it out.

MISS S. ARCHER,
Y. W. M. S., Princeton, Ind.

OVERCOMERS.

"Then welcome each rebuff,
That turns earth's smoothness rough
Each sting, that bids not sit nor stand but go."

St. Paul in his Roman cell, Joseph in the pit and dungeon, Tyndall dying in prison, John Huss at the stake, Livingstone dying in a negro hut in Africa alone—what mighty purposes of God worked out by these overcomers!

"Be of good cheer. I have overcome the world." Such comforting words to fall from lips of the greatest overcomer the world has looked upon. Why should we grow disheartened if perplexities, doubts, and obstacles seem more than we can bear? Think of a prison as a stepping stone! And yet Robinson Cruso, Pilgrim's Progress, Luther's Translation of the Bible were gifts of these overcomers of the prison!

If the germ of the seed has to struggle to push its way up through the stones and hard soil, to fight its way up to sunlight and air, and then wrestle with storm, snow, and frost, the fiber of its timber will be all the tougher and stronger.

So opposition always gives us greater powers of resistance. If for no other reason, we should welcome a barrier, because in overcoming the one we are given greater ability to overcome the next. We are the victors of our opponents. They have developed in us the very power by which we overcame them. Without their opposition we could never have braced and anchored ourselves. Our trials, our sorrows, and our griefs develops us in a similar way.

Why is Lincoln the school-boy's ideal of manhood? Because example is better than precept. Because his life was a constant struggle against opposing odds that were successfully overcome. So may the little victories that we gain strengthen some weaker brother and inspire him too to press on.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Foot-prints on the sands of time;
Foot-prints, that perhaps another,
Sailing o'er life's solemn main
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

The greatest rewards of overcomers. "Who for the joy that was set before them endured the cross." What more devoted men and women can we find than those who have left all to give their lives for service in foreign fields? Such obstacles as they must face! A difficult language, a people, suspicious, ignorant, deep in sin; and a lack of adequate equipment for carrying on the work. Each day some new task to be done, some new problem to be solved. And yet if you talk to them, will they dwell on the hardships of the missionary's life? Rather will you observe their shining faces as you listen to them telling of the wonderful privilege that has been theirs. Theirs is the joy of whole hearted service, the joy of sacrifice. Such joy in like measure, will come to all of us who strive to climb on and upward in our Master's Service.

"Press Through." What a wonderful challenge there is contained in our motto! Do we as young women strive to attain it? As we look over the past year first as an individual society and then as a whole have we aimed to overcome at all times?

We wonder when we hear Egypt's call for 227 missionaries, India's for 129, Sudan's for 7. When Abyssinia stretches out her hands asking for Christian help. When entire support for five years is now pledged for the young men and women who can qualify.

Have you failed or have I failed to "Press Through" in prayer or with our means or with our lives?

Let us then as Young Women during the coming year resolve to lay aside the weights that so easily beset us and look unto Christ the Author and Finisher of our Faith. Then will we hear the voice of Him speaking, "To him that overcometh will I grant to sit with me in my throne." LORRAINE CRUNDM,
Dora Whitely Circle, Canonsburg, Pa.

"Duty Made a Pleasure," "Tact An Assett In Christian Work," and "Second-Hand People," are some of the fine reading matter to be found in the Young Women's Department of the June number of the Women's Missionary Magazine. Be sure to look for these articles and read them. In this issue there are splendid articles—READ THEM! The Young Women's Department is surely one of the attractions of the Women's Missionary Magazine.—Editor of the Magazine.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Warm Spring, Oregon. Rev. R. H. Barr reports 30 pastoral visits; preaching services, 9; prayer meetings, 5; Sabbath School sessions, 4; average attendance, 75; offerings of congregation, $19; Sabbath School, $2.00. Our largest attendance on two Sabbaths were 82. The attendance is increasing and so is the interest. Number of members added to church roll, 2—by certificate.

Simnasho, Oregon. Rev. W. A. Matthews reports 62 pastoral visits; preaching services, 4; Sabbath School sessions, 4; average attendance, 41. Mr. Matthews writes that he expects Dr. Speer will visit the mission coming home with him from the meeting of Oregon Presbytery. We are expecting Miss Kate Hill to visit the mission some time after the middle of April.

Mr. Matthews will represent our India work at the Women's General Missionary Society Convention, Fort Morgan, Colo., June 3-7.

Tama, Iowa. Rev. R. G. Smith reports 75 pastoral visits; preaching services, 8; Sabbath School sessions, 8; average attendance at Sanitorium Sabbath School, 50; reservation, 14.

Eight dollars was given as an offering for the "Far East" on last Sabbath. Two of our Sabbath School girls, one 18, the other 16, were baptized.

The Christian farmer, Mr. Ellis, is transferred. Pray that we may have another good man in his place.

Joseph Tesson, the last surviving Tama County Indian who had worn his country's uniform in the War of the Rebellion, died March 16, 1921, in his 80th year.

The services were conducted by Rev. R. G. Smith, of the Indian Mission, who had received Mr. Tesson and his wife into the United Presbyterian Church on confession of faith and baptism three years ago. Music was furnished by Dr. Jacob Breid, Rev. and Mrs. R. G. Smith and Mrs. Freeman. Veterans of the Civil War attended in a body and the pall-bearers were Grand Army comrades.

March 31, 1921. The appointment of Charles H. Burke, of Pierre, S. D., a business manager and former chairman of the House Indian Committee was announced by President Harding today as Commissioner of Indian Affairs.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

FRENCHBURG NEWS.

The Lord has blessed us richly by the presence of His Holy Spirit during our special meetings. Sixty-eight persons were converted to the cause of Christ. Twenty-eight have united with our church and there will probably be more. The other churches in the village have felt new power both in numbers and in spirit. And a greater friendliness for the school and the ideals it upholds is already manifest. Pray for these young people who have come into the Kingdom. Many are from homes where one or both of the parents are not Christians. Many are learning to pray who have never seen their parents at prayer. Many will go back home to communities where there is not even a Sabbath School for the summer.

From our little church comes a very encouraging report for the year just closed. Payments to the budget, $175; to the New World Movement, $785; to the Near East Relief, $64; to the Chinese Relief, $111; to the Thank-Offering, $116. Our average per member was $20. When we consider how few of our number have any income we feel that the results are very good.

The music department is flourishing. Miss Neill gives about forty private lessons a week, eight of them vocal, the others instrumental. Besides this she gives six lessons a week in public school music and has charge of the church music, the chapel choir, the Boys' Chorus, the Girls' Glee Club. Just now all the music pupils are practicing for Commencement. The department recital will be given the middle of May.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Instead of the usual article in the Foreign Department of our Magazine the space is given up to the following list of Over-Seas Boxes, giving the names, as far as reported to us, of the donors and the contents and values of the boxes. These were most sent by our societies to our shipping agent, Afred Putnam, Brooklyn, N. Y., and by him forwarded to the Tanta Hospital, American Mission, Tanta, Egypt. The smaller packages were sent to our Board Rooms, in Pittsburgh, and held until enough to fill a packing case was received, and then sent out to Tanta Hospital. No proper value can be placed upon these very necessary and unusual gifts on the part of societies. Some of the things could not be bought in Egypt, and all of them will save our overburdened missionaries many hours of time and toil.

The heartiest thanks of every member the year.
of our Board and of our Egyptian Mission are hereby extended to every one who has given an hour of time, a dollar of money, or a prayer, thereby making the sending of these very valuable gifts possible.

The hospitals in India will next be taken up, and a list published later in the year.—Elizabeth M. Campbell.

Allegheny Presbyterial.

Cash for linen, $25.00.

Arkansas Valley Presbyterial.

Cash, $10.00. 50 pillow cases, 21 sheets, 3 rugs, 1 quilt, 2 pairs blankets, 1 towel, 1 feather pillow, $65.00; total value, $75.00.

Boston Presbyterial.

Boston W. M. S., 12 children's dresses, 12 children's petticoats, 12 children's nighties, 12 pillow cases, 6 hospital shirts; value, $39.00.

Brocton W. M. S., 36 pillow cases; value, $18.00.

Central Falls, 6 pillow cases, 6 huck towels, 4 sheets, 9 bath towels, cash, $9.00; total value, $34.00.

Chicopee, 6 children's dresses, 6 children's petticoats, 6 children's nighties, 6 sheets, 2 blankets, 12 pillow cases, cash, $3.20; total value, $37.70.

Clinton, cash, $16.89.

Lawrence, 1 bed spread, 1 doz. tea spoons, 4 aluminum salt shakers, 2 pillows, 6 sheets, 8 pillow cases, 2 tray cloths; value, $25.75.

Lowell, cash, $5.00.

Quincy, 15 children's dresses; value, $25.00.

Second Providence, 1 pair blankets; value, $4.25.

Whitinsville, 33 crib spreads, 86 pillow cases: value, $40.00.

Total for Boston Presbyterial, $245.59.

Chartiers Presbyterial.

Canonsburg W. M. S. and Y. W. M. S., 100 sheets.

Center W. M. S., 2 pillow cases, 4 sheets.

Chartiers W. M. S., 18 wool nap blankets.

Chartiers Y. W. M. S., 16 bed spreads.

Claysville W. M. S., 2 blankets, 4 sheets, 2 pillow cases.

Cross Roads W. M. S., 2 bed spreads.

Donora W. M. S., cash, $10.00.

Houston W. M. S., 8 sheets, 4 pillow cases.

Houston Y. W. M. S., 2 blankets, 3 spreads.

Mt. Pleasant, 4 pillow cases, 4 sheets, 1 blanket, 1 bed spread.

Mt. Prospect, 12 napkins.

North Buffalo, 2 table cloths.

Peter's Creek, 26 napkins.

Pigeon Creek W. M. S. and Y. W. M. S., 4 sheets, 2 pillow cases, 2 blankets.

Taylorstown W. M. S., 2 spreads, 2 pillow cases; cash, 13 cents.

Taylorstown Y. W. M. S., 12 pillow cases.

Venice W. M. S. and Y. W. M. S., 1 blanket, 2 pillow cases, 4 sheets.

1st Washington W. M. S. and Y. W. M. S. and S. Hamilton Circle, 2 doz. knives, 2 doz. forks, 5 doz. tea spoons, 1 carving set, 8 tea towels, 12 spreads; cash, 37 cents.

2nd Washington, W. M. S., 4 blankets.

2nd Washington Y. W. M. S., 2 blankets, 30 pillow cases, baby clothes.

3rd Washington W. M. S. and Y. W. M. S., 2 blankets, 4 sheets, 2 pillow cases, 2 bed spreads; cash, 50 cents.

West Middletown W. M. S., 1 blanket, 2 pillow cases, 4 sheets.

Wheeling Hill Aux., 12 napkins.

Westland W. M. S., 5 pillow cases.

George Pottery Co., Canonsburg, Pa., 1 bbl. dishes; value, $30.00.

Duncan Glass Co., Washington, Pa., 1 bbl. Glassware.

Total for Chartiers Presbyterial, $330.00.

Colorado Presbyterial.

Colorado Presbyterial; cash, $5.00.

Delaware Presbyterial.

W. M. S. and Y. W. M. S., 226 pillow cases, 76 sheets, 41 tray cloths, 32 blankets, 18 nail brushes, 6 table napkins, 6 knives, 6 forks, 12 aluminum combs, 18 wash rags, 12 small vegetable dishes, 6 cream pitchers, 6 sugar bowls, 30 tea spoons.

Oneonta, N. Y., Juniors, 13 handkerchiefs, 23 pencils, 27 dolls.

Total value, Delaware Presbyterial, $300.00.

Detroit Presbyterial.

W. M. S., Military Ave., Detroit, Mich., 6 plates, 2 table cloths, 4 tray cloths, 4 pillow cases, 2 small sheets; value, $13.00; cash, $12.00.

Total value, Detroit Presbyterial, $25.00.

Frankfort Presbyterial.

Clinton W. M. S., cash, $20.00.

Burgettstown, 8 dolls; value, $5.00; cash, $40.50.

Frankfort and Kingscreek, 24 pillow cases; value, $10.00.

Hanover, 25 crib sheets, 10 scrap books; value, $20.00.

Hookstown, 1 book, 12 cakes soap, 16 towels, 2 pillow cases; value, $6.80.

Mt. Pleasant, 8 towels, 10 pillow cases, 2 sheets; cash, $3.00; value, $14.25.

Oakland, cash, $7.00.

Robinson, 6 sheets, 10 pillow cases, 1 bolster case, 6 bath towels, 5 large towels, 3 wash cloths, 2 gowns, 1 dressing sack, 1 spread for crib; value, $19.10.

Woodlawn, 10 sheets, 24 pillow cases; value, $35.00.

Total value, Frankfort Presbyterial, $177.65.

Keokuk Presbyterial.

Cash for cutlery, $20.00.

Kiskiminetas Presbyterial.

Allegheny W. M. S., 55 pillow cases; value, $10.00.

Apollo W. M. S., 1 suit pajamas.

Apollo Y. W. M. S., 7 children's garments, 30 pillow cases; value, $16.00.

Buffalo W. M. S., 24 pillow cases; value, $6.00.

Freeport W. M. S., 36 sheets; value, $50.00.

Kittanning W. M. S., 36 silver spoons, 10 dresses, 10 nighties; value, $45.00.

Leechburg W. M. S. and Y. W. M. S., 10 dresses, 10 petticoats, 10 nighties; value, $45.00.

Parnassus W. M. S., 4 aluminum tea kettles; value, $30.00.

Vandergrift W. M. S., 18 sheets, 2 pillow cases, 12 tray cloths; value, $30.00.

Vandergrift Y. W. M. S., 6 spreads, 6 pillow cases; value, $5.00.

Worthington W. M. S., 19 sheets, 16 pillow cases; cash, $35.00; value, $70.00.

Total value, Kiskiminetas Presbyterial, $307.00.

LeClaire Presbyterial.

Y. W. Bible Class, Prairie, Iowa, 5 nighties, 3 petticoats; value $15.00.

Willing Workers Class, LeClaire, Ia., 5 women's chemise, 2 nighties, 4 petticoats; value, $19.00.

Total value, LeClaire Presbyterial, $34.00.

Lake Presbyterial.

Brown Ave., Erie Y. W. M. S., 28 garments; value, $20.00.

Brown Ave., Erie W. M. S., 31 garments; value, $28.00.

1st Erie Y. W. M. S., 36 garments; value, $25.00.

1st Erie W. M. S., 20 garments; value $30.00.

Greenville Y. W. M. S., 24 garments; value, $20.00.

Jamestown Y. W. M. S., 24 garments; value, $20.00.

N. Shenango Y. W. M. S., 14 garments; value $10.00.

Oil City Y. W. M. S., 38 garments; value, $41.00.

Waterford Y. W. M. S., 24 garments; value, $20.00. Total, $214.00.

Monongahela Presbyterial.

Crafton Heights, cash, $10.00.

Muskingum Presbyterial.

Kimbolton W. M. S., cash, $5.00.

Mt. Perry W. M. S., cash, $15.00.

New Concord Y. W. M. S., cash, $20.00.

New Concord W. M. S., cash, $20.50.

New Salem W. M. S., cash, $5.00.

Muskingum, cash, $90.00.

Total value, Muskingum Presbyterial, $155.50.

Pawnee Presbyterial.

Burchard W. M. S., 1 quilt.

Lincoln W. M. S., 12 table napkins.

Minden W. M. S., 6 nightgowns.

Mission Creek W. M. S., 4 sheets and 2 spreads.

Pawnee City W. M. S., 8 sheets.

Summerfield W. M. S., 1 pr. blankets.

Total value, Pawnee Presbyterial, $50.00.

Y. W. M. S., Pawnee, Nebr., 12 pillow cases, 6 sheets; value, $12.00.

Sidney Presbyterial.

Sidney Presbyterial; cash, $5.00.

Bellefontaine W. M. S., 2 sheets, 6 bed spreads, 16 pillow cases, 12 tray cloths, soft linen.

Total value, Sidney Presbyterial, $17.00.

Steubenville Presbyterial.

First Steubenville Church, 18 sheets, 10 bed spreads, 49 pillow cases, 12 tray cloths, 2 table cloths; value, $100.00.

New Lebanon W. M. S., 48 pillow cases; value, $25.00.

Total value, Steubenville Presbyterial, $125.00.

Wisconsin Presbyterial.

Wisconsin Presbyterial, cash, $30.00.

Janesville S. S., cash, $25.00.

Total value, Wisconsin Presbyterial, $55.00.

Xenia Presbyterial.

All W. M. S. societies in Xenia Presbyterial participating, 40 sheets, 66 sheets, 24 sheets, 28 pillow cases, 7 prs. blankets.

Total value, Xenia Presbyterial, $313.50.

Arkansas Valley Presbyterial, additional cash, First Wichita W. M. S., $14.10; Newton W. M. S., $4.20; total, $18.30.

W. M. S., Walton, Kans., 2 blankets, 2 spreads, 6 sheets, 2 small sheets, 10 pillow cases, 14 towels; value, $34.50.

Jane E. Stewart, York, N. Y., cash, $15.00.

Mrs. W. L. Taylor, cash, $50.00.

The Misses Mabon, cash, $15.00.

Dr. Anna B. Watson, cash for equipment, $40.00.

Hutchinson, Kans., W. M. S., cash, $3.00.

Jetmore, Kans., Y. W. M. S., 8 spreads, 1 tablecloth, 12 pillow cases; total value, $11.45.

Zenith Congregation, Stafford, Kans., W. M. S., 7 sheets, 12 pillow cases; total value, $20.00.

Ladies' Society, 2nd Church, N. Fairmount, Ohio, 2 prs. cotton blankets, 1 white bed spread, 1 sheet; total value, $12.44.

W. M. S., Rochester, Pa., 7 sheets, 1 pr. blankets; value, $20.25.

Mr. and Mrs. W. B. Smile, Rochester, Pa., 12 bath towels, 12 hand towels, 3 spreads, 1 pr. blankets, 6 sheets; value, $38.79.

Total value, Rochester, Pa., $59.04.

W. M. S., New Bethlehem Church, Coraopolis, Pa., 10 baby dresses; value, $10.00.

W. M. S., Irwin, Pa., 12 sheets, 14 pillow cases; value, $30.00.

W. M. S., Oakmont, Pa., 12 sheets, 12 tray cloths, 44 pillow cases; value, $55.00.

TO THE DELEGATE: BRING FIVE NEW SUBSCRIPTIONS TO THE CONVENTION!

Do not come to the Convention empty handed. If you—we mean each delegate—will bring at least FIVE NEW SUBSCRIPTIONS to the Fort Morgan Convention there will be no failure in the plan to awaken new interest in the Magazine.

We should have a great jubilee in receiving new subscriptions at Fort Morgan, Colo.

Do not be afraid of "Showers." "Presbyterial Showers" of subscriptions are needed. Bring NEW SUBSCRIPTIONS to the Convention!

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

FACTS AND FOLKS IN OUR WORK ABROAD.

Price, cloth, 75c.; paper, 50c.

Chapter 1. The Story the Records Tell.
Chapter 2. Forward Movements.
a. The "407" Movement.
b. The New World Movement.
Chapter 3. By Way of the Mind.
Chapter 4. The Healing Touch.
Chapter 5. Preaching the Gospel.
a. Evangelistic Work.
b. The Native Church.
Chapter 6. Whom Shall I Send and Who Will Go for Us?

The subject as first announced for the above book was "From Survey to Service;" but a short time before sending the manuscript to the printer it was discovered that another mission study book was being printed under the same title, so it was thought wise to give the book a new name and thus save confusion. "Facts and Folks in Our Work Abroad" was the name chosen and it will appear under this title.

We are confident that our women's organizations will be loyal to our own mission study book and are hoping that in every congregation the men and women and young people will make an intensive study of our foreign fields during the coming year.

The two new Junior books are now at the printers. "Foreign Mission Studies for Juniors" is for the older Juniors and is a book intended to take the same place in Junior societies that "Facts and Faces" does in the senior societies. It has six chapters and is published only in paper covers. Price, 40c. each.

"Missionary Lessons for Youngest Juniors" is the old book of that name brought up-to-date. It is for those who are too young to follow the regular mission study of the Junior societies. Price, 30c. each.

We do not expect any of the above books to be ready for distribution before June; but we will welcome early orders which will be filed and orders filled as soon as we get the books from the printers.

WANTED!
500 BIBLE READING SOCIETIES!

137. Hickory, Pa., Chartiers Pres.
138. 5th, Philadelphia, Philadelphia, Pa.
139. North Bend, Nebr., Omaha, Nebr.
140. Y. W., Oneonta, N. Y., Caledonia.
141. Wayne Ave., Dayton, Ohio, First Ohio.
142. Jefferson, Pa., Brookville.
143. New Brighton, Pa., Beaver.
144. First Omaha, Nebr., Omaha.
145. First Denver, Colo., Colorado.
146. Y. W., Xenia, Ohio, Xenia.
147. Bedford Ave., Canton, Ohio, Mansfield.
148. Lois Buchanan Circle, Ninth Ave., Monmouth.
149. Ewart, Iowa, Des Moines.
150. Princeton, Ind., Indiana.
151. Garner, Iowa, Cedar Rapids.
152. West Side, Monmouth, Monmouth.
153. Long Beach Juniors, Los Angeles.
154. First Tacoma, Oregon.
155. Lisbon, Ohio, Cleveland.
156. Kimbolton, Ohio, First Ohio.
157. King's Daughters, Third, Pittsburgh, Monongahela.
158. Huntsville, Ohio, Sidney.
159. McKeesport, Pa., West Moreland.
160. Y. W., Zanesville, Ohio, Muskingum.
161. Morea, Ind., Southern Illinois.
162. Chartiers, Pa., Canonsburg.
163. Ainsworth, Iowa, Keokuk.
164. Boyden, Iowa, Cedar Rapids.
165. Newton, Kans., Arkansas Valley.
166. Y. W., Pawnee, Nebr., Pawnee.
167. Third, Spokane, Wash., Spokane.
168. Fairhill, Philadelphia, Philadelphia.
169. Conway, Pa., Beaver Valley.
170. Frankfort, Pa., Frankfort.
171. Hanover, Pa., Frankfort.
172. Guiniston, Pa., Big Springs.
173. East Palestine, Ohio, Cleveland.
174. Y. W. M. S., East Palestine, Cleveland.
175. Quary Intermediates, East Palestine.
176. Junior M. S., East Palestine.
177. First, Los Angeles, Los Angeles.
178. Manhattan, Kans.
179. First, Tacoma, Puget Sound.
180. Steubenville, Ohio, Steubenville.
181. San Diego, Calif., Los Angeles.
182. Liberty, Ohio, Cleveland.
183. Zanesville, Ohio, Muskingum.
184. Piper City, Ill., Central Illinois.
185. 5th, Pittsburgh, Monongahela.
186. San Diego, Calif., Los Angeles.
187. 2nd, Pittsburgh, Monongahela.
188. Central Omaha, Omaha.

Treasurer's Report for the Months of February and March, 1921.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Ed. and Parsonage	Ministerial Relief	Young Women's Special	New World Movement	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:6	Miscellaneous	TOTAL
Albany	35.00	83.50	15.00							10.00		10.00			5.00	2.00		160.50
Allegheny	625.00	767.00	376.00	180.00	156.00	340.00	79.00	78.00	209.00	50.00	123.00					41.00		3024.00
Argyle						17.00												17.00
Arkansas Valley	15.00																	15.00
Beaver Valley	122.00		50.00	34.00	146.00	12.00	13.00	2.00	6.00	50.00	16.00				10.00	37.00		498.00
Boston		150.00									5.00							155.00
Brookville		32.00	9.00		5.00					5.00					3.00	4.00		58.00
Butler	63.00	152.00	51.00	23.00	42.00		18.00	22.00	24.00	357.00	5.00	40.00			16.00	17.00		830.00
Caledonia	44.00	165.00	48.00	26.00	28.00		12.00	17.00	95.00		25.00	5.00	5.00	4.00	6.00	11.00		491.00
Chicago	63.00		54.00	16.00	27.00	5.00	24.00	41.00	7.00	10.00	11.85				18.00	16.00		292.85
Colorado	181.00	190.00	114.00	58.00	63.00	10.00	23.00	53.00	10.00		4.00				13.00	14.00		733.00
Concordia		10.00			10.00											11.00		31.00
Delaware	35.00	134.00	11.00			30.00		8.00	10.00		3.50				3.00	3.00		237.50
Detroit	92.00		95.00	17.00	17.00	30.00	35.00	21.00			7.20	5.00		10.00	13.00	5.00		347.20
Frankfort	22.00	86.80		7.00	7.00			5.00			2.00					9.00		138.80
Garnett	48.00	84.00	10.00	13.00	25.00		7.00	9.00			4.80				7.00	3.50		211.30
Hudson	193.00	23.00	77.00	10.00	10.00		5.00	10.00	5.00	50.00	3.00		3.00		5.00	8.00		402.00
Idaho			2.00			2.00									1.00	14.00		19.00
Illinois Central	9.00	4.00	9.00	9.00	9.00											5.00		45.00
Illinois Southern		350.00																350.00
Indiana Northern	6.00	1.00	42.16	5.00			5.00	5.00			1.00					2.30		67.46
Keokuk		35.00	25.00						35.00		3.00				1.00	4.00		103.00
Kiskiminetas	40.00	52.00	38.00	20.00	45.00		15.00	12.00		84.00					5.00	16.00		327.00
Lake	103.00	479.00	61.00	26.00	47.00	1.00	18.00	48.00	108.00						4.00			895.00
Mansfield	38.00	64.00	40.00	26.00	27.00	41.00	5.00	15.00	14.00	126.00	4.00				5.00	9.00	1.00	415.00
Monmouth	7.50	63.50	10.00	6.00	7.00		5.50	5.50	35.00	66.50	4.40	1.00	2.00	2.00	6.50	5.00		227.40
Monongahela	331.00	665.00	384.00	125.00	190.00		110.00	55.00	35.00	165.00	25.00				25.00	25.00		2135.00
Muskingum	207.00	450.00	113.00	59.00	78.00	93.00	46.00	50.00	140.00	6.00	4.95	20.00	19.00	11.00	28.00	18.00	1.00	1343.95
Omaha										150.00								150.00
Oregon	27.00	279.00	46.00	1.00	29.00	1.00	1.00	12.00			9.00					16.00		421.00
Philadelphia	244.00	584.00	600.00	47.00	60.00	107.00	52.00	28.00	124.00	60.00	14.00	131.00	1.00	2.00	23.00	16.00		2093.00
Puget Sound						6.69												6.69
Rock Island	17.00		12.00	9.00	27.00		3.00	2.00	39.00	300.00	2.05				1.00	2.00		414.05
San Francisco	21.40	95.00	4.00	7.00	1.00		5.00	5.00			2.00					10.00		150.40
Sidney	78.00		25.00	15.00	35.00	5.00	15.00	10.00		111.00	3.00	2.00	2.00	2.00	3.00	4.00	1.00	311.00
Spokane		10.00			5.00											5.00		20.00
Texas	29.00	35.75	12.00	9.00	6.00	17.00	11.00	11.00			2.00	1.00	1.00	1.00	9.00	5.00		149.75
Uncompahgre	7.00		7.00	5.00	7.00						1.25					6.50		33.75
Vermont	10.00		10.00	10.00	29.00													59.00
Westmoreland	109.25	15.00	71.50	5.00	41.00	13.00	2.00								2.00	4.00		262.75
Xenia		684.00																684.00
Annuities																	1100.00	1100.00
Returned on Investment																	180.62	180.62
Payments on Loans							5631.80											5631.80

M. A. Bell																									200.00
Helen T. Brown																									120.00
Cochranton Cong.																									300.00
Frenchburg School																									
Interest					1000.00																				
Anna A. Milligan					50.00																				
Dr. J. K. McClurkin																									
Norris Sq. S. S.																									
Rochester, N. Y., Cong., S. S.																									
Sparta Cong.																									
1st Toledo Cong.																									
Traer Cong.																									
2nd Wash., Iowa, Cong.																									
New World Movement																									
E. F. G. Harper Note																									
Mrs. McGowan White Legacy																									
Miss E. P. Phelps Legacy																									
Sixth Ch., Pittsburgh																									
Refunds																									
Inds., Societies & S. S. C.																									
TOTALS																									

M. A. Bell																									200.00
Helen T. Brown																									120.00
Cochranton Cong.																									300.00
Frenchburg School					1000.00																				
Interest					50.00																				
Anna A. Milligan				

PARSONAGE DEPARTMENT.

MRS. J. H. MAXWELL, Secretary, 142 Taylor Street, Beaver, Pa.

PARSONAGE RE-PAYMENTS.

FEBRUARY.

Boulevard, Philadelphia, Pa.	$ 82.40
First, Cincinnati, Ohio	30.00
East Toledo, Ohio	23.55
Ontario, Oregon	58.86
Garfield Blvd., Chicago, Ill.	41.63
Olathe, Colo.	53.00
West Side, Monmouth, Ill.	83.25
S. Side, Omaha, Neb.	55.50
Middletown, Ohio	91.58
Economy, Ambridge, Pa.	26.00
Third, St. Louis, Mo.	94.17
Assiut, Egypt	442.06
McClellan Heights, Davenport, Ia.	25.48
N. Ave., Baltimore, Md.	77.70
Oakland, Calif.	55.50
Fourth, Akron, Ohio	182.90
Beechview, Pittsburgh, Pa.	258.96
Tulsa, Okla.	82.40
Second, Spokane, Wash.	13.98
First, Cincinnati, Ohio	30.00
Ewing, Neb.	55.50
Omdurman, Sudan	194.25
Gary, Ind.	58.28
Montrose Ave., Chicago, Ill.	90.00
	$2206.95

MARCH.

Norfolk, Va.	$164.79
Olathe, Colo.	2.50
Second, Spokane, Wash.	62.50
East Toledo, Ohio	23.55
Second, East Liverpool, Ohio	241.87
Moundsville, W. Va.	70.63
Economy, Ambridge, Pa.	26.00
Oneonta, New York	27.75
Fair Hill, Philadelphia, Pa.	43.25
Cincinnati, Ohio	30.00
Knoxville, Pittsburgh, Pa.	70.62
Monessen, Pa.	80.04
First, Akron, Ohio	117.71
Rochester, Pa.	77.70
Guthrie, Okla.	55.50
North Ave., Baltimore, Md.	77.70
Brooklyn, Cleveland, Ohio	82.40
Boise, Idaho	166.50
East Toledo, Ohio	23.25
	$1444.26

MRS. J. HOWARD MAXWELL,
Parsonage Secretary.

MISCELLANEOUS GIFTS.

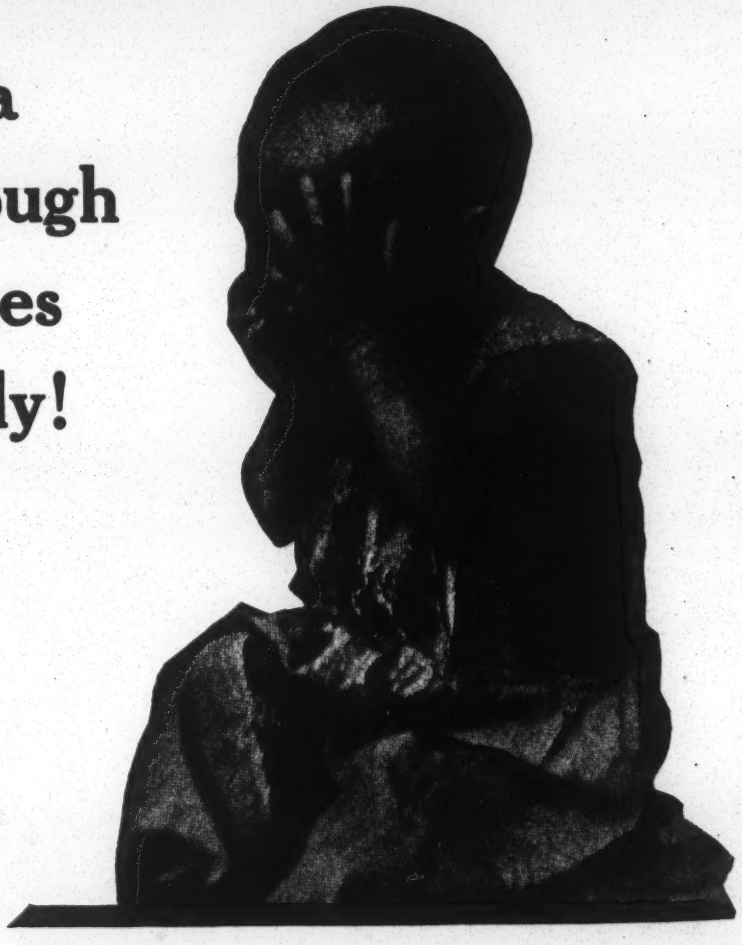
February and March.

Primary Dept., 8th Ch., N. S., Pittsburgh, Pa.	$ 5.00
Mrs. Mattie A. Stavely	50.00
Mt. Perry M. S.	15.00
Mrs. C. A. Walker	5.00
Mrs. Mary Banker	35.00
Beginners and Primary Depts., Ellwood S. S.	15.00
Mrs. E. J. D.	100.00
Mrs. A. R. Mellon	35.00
Thomas, John and Elizabeth Miller	3.00
Women's Bible Class, Pawnee	14.85
King's Daughters' Class, Fowler, Calif.	6.50
W. M. S., Brooklyn Ch., Cleveland	1.00
Women's Bible Class, Carnegie	150.00
M. Irene Jury	10.00
W. M. S., First Steubenville	500.00
Mrs. J. H. Evans	20.00
W. M. S., Monroe, Iowa	5.00
Mt. Zion W. M. S.	28.00
Mary E. Hastings	5.00
Women's Bible Class, Sewickley	25.00
Mary Ida Holmes	10.00
Elizabeth McKay Bible Class, Forest Ave. Church	25.00
W. M. S., First Hamilton	20.00
W. M. S., Jamestown, Pa.	14.00
Thomas Mack and friends	28.00
W. M. S., Germantown, Pa.	4.00
Mrs. M. Ramsey	5.00
Sabbath School, Argyle	25.30
M. McQuiston	50.00
Y. L. B. C., Peter's Creek	25.00
M. E. W. Class, New Castle	25.00
Mrs. J. C. Nevin	50.00
Juniors, Huntsville	5.00
Total	$1314.65

MRS. J. B. HILL, Treas.

See the United Presbyterian for tourists rates and particulars to the Fort Morgan Convention, June 3-7, 1921.

China Has Enough Troubles Already!

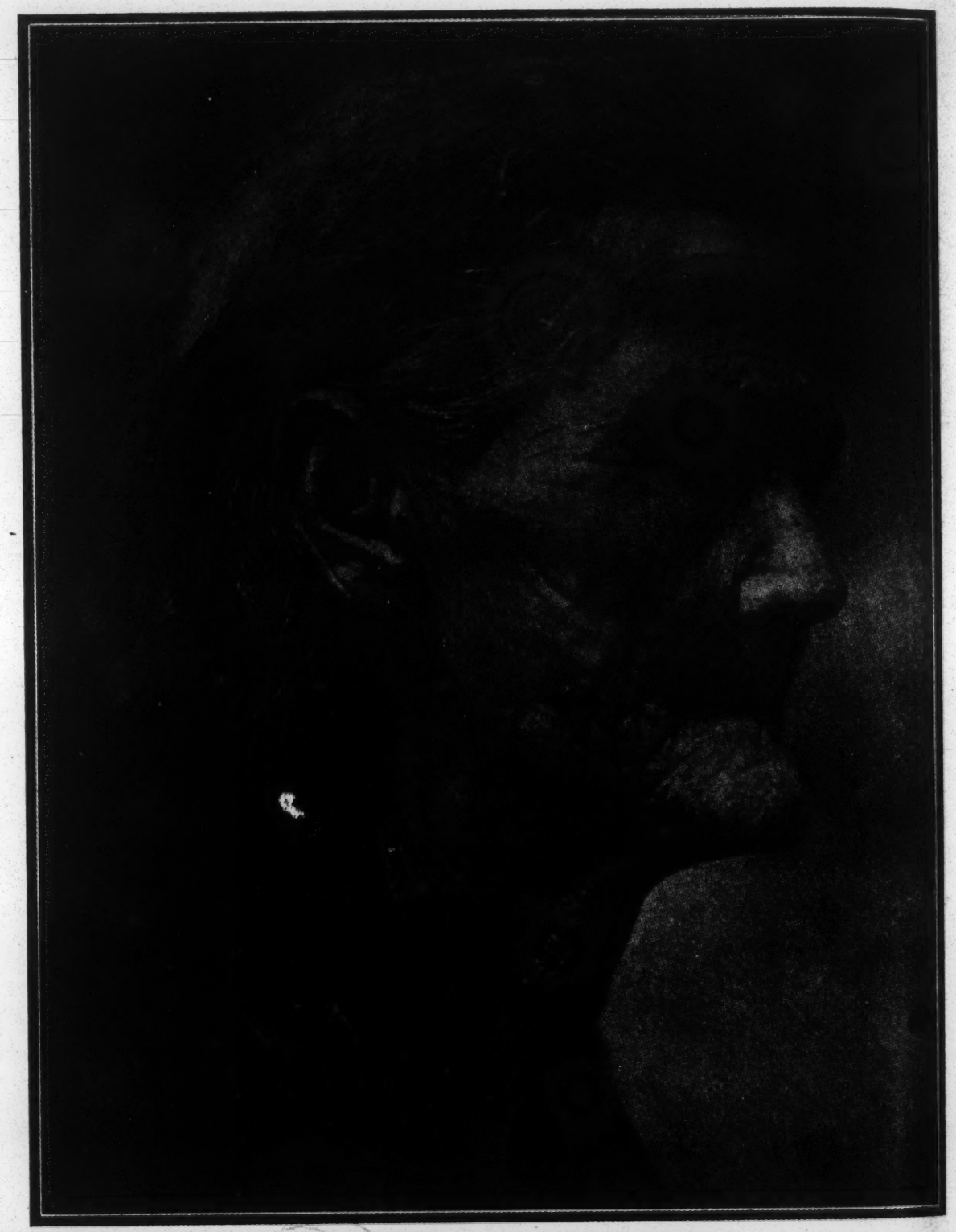


MILLIONS of China's little children die annually of starvation. The normal death rate in China is about four times as great as that of the United States. This is periodically increased by devastating famines.

China stands in danger of again being forced to fight the scourge of opium, which is gradually being re-introduced through the cupidity of Japanese officials.

Today China smokes one-half the world's cigarettes because, no sooner had she led opium to its protesting death than she was deluged with free samples of the Western weed.

And now American brewers, driven out from home, propose to unload their wares in this long-suffering sister republic!



THE MOTHER OF THE MOUNTAINEER.